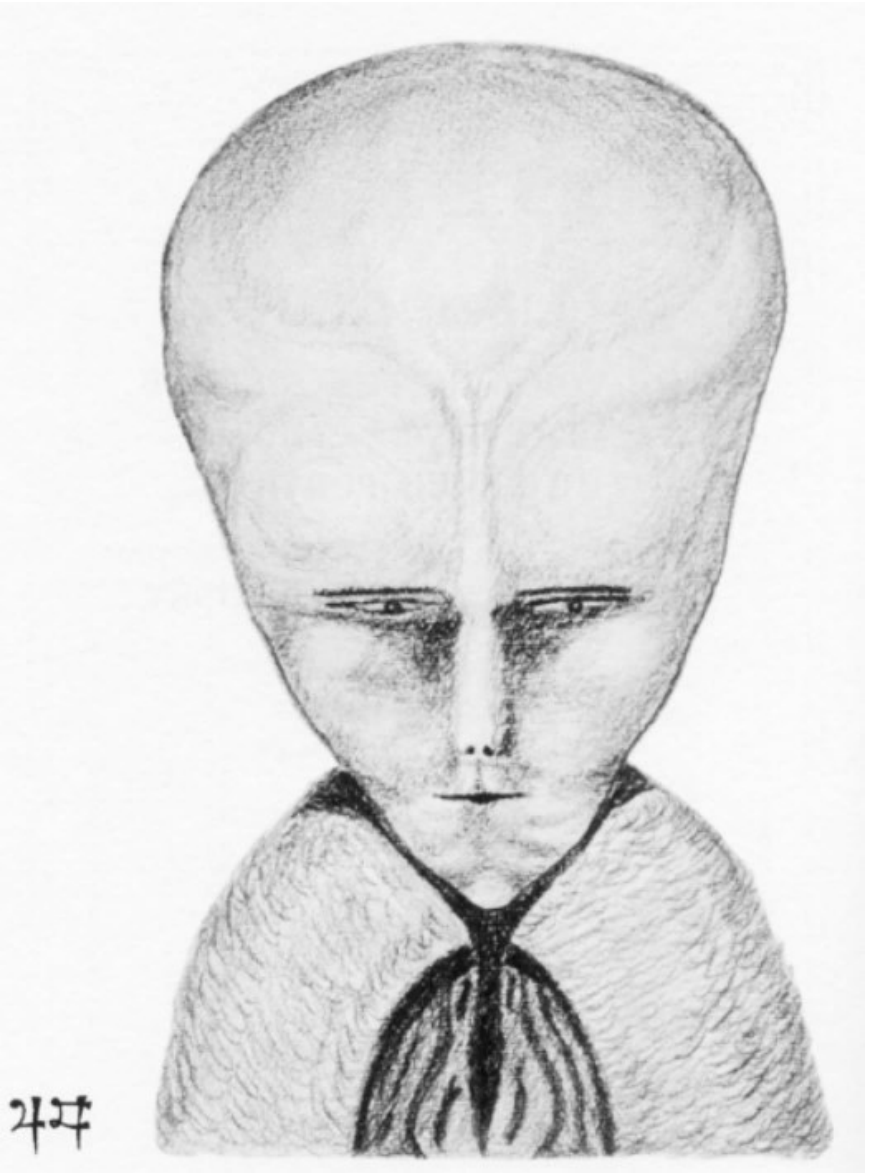
The Secret Wisdom of 666



LAM, "He Who Goeth, the Treader of the Path"

The Secret Wisdom of 666

Revised Edition

Max Demian

EONIC PRESS ⊕ 2024

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ISBN 978-1-304-71859-4 (Paperback Edition)
ISBN 978-0-359-06591-2 (Hardcover Edition)

Cover illustration and design by David Hostetter

Printed and bound in the United States of America

Published by Eonic Press

eonicpress.com
bethelkhem.wordpress.com

For Simon —
“One must rise by that by which one falls.”
Hevajra Tantra

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Foreword

The world may have to pass through a period of error through me, but even that error will tend to the truth.

Aleister Crowley

Over twenty years have passed since the writing of the first draft of this book was completed by me at the tender age of 43. When I wrote this work I thought I was bidding farewell to Aleister Crowley and the Law of Thelema and moving on to other things after a period of Thelemic study and spiritual search spanning some three decades, stretching back to my youth. However, despite my best intention to the contrary, circumstances have conspired to remind me repeatedly of the vital significance of the life and work of Aleister Crowley.

With the passage of time, Aiwaz[1] and the *Book of the Law* seem more and more prophetic of the tenor of the times. Who expected in 1904 that the 20th and 21st centuries would witness the degeneration of democracy; the horrors of fascism and Nazism; two world wars; the invention of a weapon that could obliterate whole populations and poison the environment; a long cold war between capitalist and communist kleptocrats that would nearly engulf the world in nuclear Armageddon; and now widespread economic collapse, nationalism, stochastic wars and mass migration; the rise of populism and the Alt-right, increasing intolerance, xenophobia, and random acts of mass murder; the election of Donald Trump

[1] For consistency's sake, in this book I will refer to Crowley's "Holy Guardian Angel," spelling his name as Aiwaz, which is a Turkish proper name, popular in Pakistan.

(who is far more of an antichrist than Aleister Crowley ever was!); the apparent attempt by a plutocratic elite to establish a tyrannical global capitalist empire in the face of climate change and the increasing probability that vast regions of the planet will become uninhabitable over the next few decades, accompanied by a mass die off of billions of humans and numerous animal species, leaving a remnant of human survivors huddled around an ice-free Arctic basin in rainforest-like conditions (James Lovelock, Ira Leiffer, Stuart Scott, etc.). Yes, we have entered the Anthropocene, the Age of Man. This is where we now stand.

The more I learn and experience, the more I feel the need to comprehensively review and revise *The Secret Wisdom of 666* in the light of what we now know. Moreover, far from regarding the Cairo Working and the *Book of the Law* that derived from it as meaningless, I have come to see Aiwaz' message as less of a promise and more of a warning and perhaps even a threat by the powers governing this planet of what will happen very soon if we fail to heed the Book and allow our fate to overtake us, as the world now seems to be doing. For if, as Crowley insists, spiritual truth is beyond wisdom and folly, then Aiwaz and the *Book of the Law* are not merely true, they are also false. This is the Curse of the Magus, and only through the falsification of that falsehood will we discover wisdom. This is also the essential teaching of *The Book of Lies* and *The Book of Wisdom or Folly*.

M.D.
8/18/18
Toronto, Canada

Preface to the First Edition

This book was originally written during 1996 and 1997 as a summation of thirty years of study of the philosophical and esoteric underpinnings of the life and works of Aleister Crowley. I posted it online for a time and considered publishing it, but I was never happy with the manuscript and allowed it to languish for another fourteen years. Recently, however, I looked at it after pulling it out of mothballs to show to a Thelemic friend, and realized that if I edit it ruthlessly the result has value, so I decided to publish it before my heirs burn it.

This book is unusual in that it is written neither from the point of view of the sceptic nor the devotee, but is rather a conscious effort to take Crowley seriously, from the universal perspective of the *philosophia perennis*. Crowley's work presents many challenges to the sincere student and there are many who would dismiss the value of everything he did. In this regard, I am decidedly in the minority, of those who believe Crowley's work has real intrinsic and permanent value. Although Crowley failed to establish a self-perpetuating initiatic lineage, which was, according to his own account, the most important task laid on him, and made himself a target of criticism in many different ways, the life and works of Aleister Crowley provide invaluable insights into the workings of the human psyche, especially altered states of consciousness (ASCs), associated not only with drug use, but with divers creative and spiritual states, as well as providing a significant cautionary moral tale for anyone considering pursuing the "Great Work."

Most interesting of all, Crowley recognizes and addresses the essential existential question that confounds all religions, except

perhaps the most primitive: the relationship between the transcendent and the phenomenal polarities of existence. How do ignorance, suffering, and evil come about in the context of reality? What is the relationship between enlightenment and experience? The solution of Crowley's anti-religion of Thelema[2] is to assert that if samsara is really nirvana, then nirvana is also samsara! Buddhist Tantric and Zen traditions also struggle with this question, for which, being beyond dualistic rational understanding, no satisfactory answer exists.

There is much more that could, should, and will be written about this complex and fascinating man, now that the integral and healing effects of psychedelic states of mind are becoming better appreciated and understood and Asian experiential spirituality is becoming more widely practised and influential in the West, for it is definitely in these contexts that Crowley must be understood to be appreciated. Crowley was much maligned by his contemporaries for his opposition to the social dominance of the Christian religion. Fortunately, we have moved beyond such misosophy and now we can appreciate Crowley's allusions to the Great Wild Beast, 666; the False Prophet; BABALON, the Whore, the Scarlet Woman; and Satan as psychologically potent symbols no different in principle from other religions, many of which also seem alien to us. One might instance for comparison the erotic images and shamanic rites of Vajrayana Buddhism, the death cultus of the Aztecs, or *la trance possession* of Voodoo. If the mindset of post-Christian secularism is so fragile that it cannot confront its own shadow, perhaps these traditions still have something to teach us that we need to learn.

It is my sincere hope that this modest contribution to the nascent science of Thelemic scholarship will encourage others to go further.

MAX DEMIAN 11/11/11/11[3]

[2] Pronounced 'THEL-ay-mah.'
[3] This book was first published on November 11, 2011 at 11 o'clock, on the 100th anniversary of the initiation of the Ab-ul-Diz Working.

Part I

1
The Law of Thelema[4]

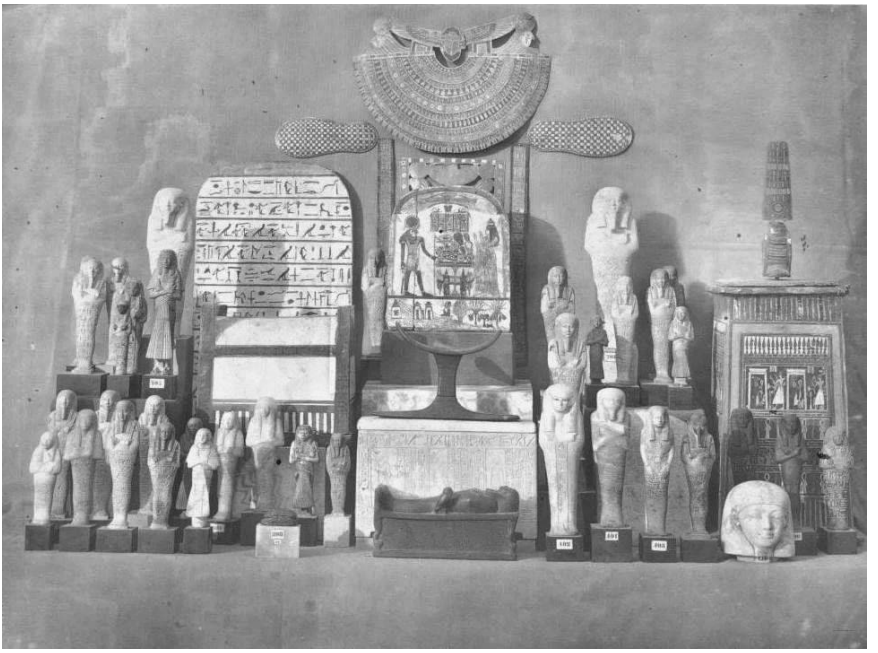
In the beginning doth the Magus speak Truth, and send forth Illusion and Falsehood to enslave the soul. Yet therein is the Mystery of Redemption.

Liber B vel Magi, sub Figura I, 1

The Law of Thelema was revealed to the world by a preterhuman Intelligence calling itself Aiwaz in Cairo, Egypt in March and April, 1904, the same year in which the British invaded Tibet. Aiwaz appeared first to Rose Edith Crowley née Kelly, in an altered state of consciousness, and subsequently to the British poet and magical adept, Aleister Crowley (born in Leamington, England on October 12, 1875). Aiwaz proceeded to demonstrate his objective existence, independent of the psyches of both Crowley and Rose, by leading them to the stele of Ankh-ef-en-khonsu, a Theban Egyptian priest of about 700 BCE, in the Boulak Museum, where they had never been. He then dictated the *Book of the Law* to Crowley. For five years Crowley resisted the Law of Thelema and the mission of Thelemic prophet laid on him by Aiwaz, regarding the Cairo Working, as it is called, as an "astral vision" (i.e., a purely imaginal—but not "imaginary"—experience). However, Crowley's subsequent attainment of the grade of Master of the Temple in the Supreme College of the Great White Brotherhood resulted in his acceptance of the Law of Thelema and of his own prophetic role as described in

[4] Originally written for the Ontario Consultants on Religious Tolerance.

the *Book of the Law*. Crowley proclaimed himself as the prophet of a new æon for humanity for the first time in his long mystical poem, *Aha!* (1909), which has been compared in beauty and sublimity to the Bhagavad Gita. Thereafter, he signed his correspondence and formal instructions with the two main injunctions of the *Book of the Law,* "Do what thou wilt shall be the whole of the Law" and "Love is the law, love under will."



Crowley founded a magical society, the A∴A∴; assumed the leadership of another, the O.T.O.; and wrote a series of formal instructions promulgating the Law of Thelema, as well as teaching Scientific Illuminism and Magick. Many of these formal instructions were published during his lifetime in *The Equinox* periodical and elsewhere. Crowley believed that the Law of Thelema resolves all spiritual quandaries, harmonizes science and religion, and supersedes all historical dispensations, establishing a new cultural epoch for humanity, which he calls the New Æon of Horus, the Crowned and Conquering Child. According to Crowley, the New

Æon will perdure for at least several hundred years, possibly for as long as two thousand years.

During his lifetime, Crowley succeeded in attracting a small following, mainly in Germany and America; only a few friends remained faithful to Crowley at the end of his life. Crowley lost many admirers due to his troublesome personality and libertine lifestyle, especially after he came to the attention of the British tabloid press after the First World War. Following his death, Crowley left behind him a disorganized and demoralized O.T.O. movement that has since split up into several competing factions. A very few members of the original A∴A∴ may have carried on the work in a very limited way, but the A∴A∴ organization qua organization did not survive Crowley, at least not openly, despite claims by charlatans to the contrary.

A larger number of revivals of the O.T.O., A∴A∴, and other self-professed Thelemic groups, often without any clear historical link to Crowley, with various, frequently very divergent, points of view, have also sprung up since a revival of interest in Crowley's work associated with the counterculture revolution of the 1960s and 1970s. Today, the Law of Thelema has attracted a following of adherents world-wide, with varying degrees of commitment and depth of understanding, including several prominent rock stars. The Law of Thelema has a strong presence on the Internet and most of Crowley's writings are now available online. Crowley first editions are in demand and fetch high prices in the rare book market.

⁂

The Law of Thelema, also called Scientific Illuminism and Magick (spelled with a terminal 'k' to distinguish the authentic science of the Magi from sleight of hand), originated in the Cairo Working. At the time, Crowley was a Minor Adept of the Hermetic Order of the Golden Dawn. The Golden Dawn was the most distinguished occult society of recent times, which included such luminaries as the poet William Butler Yeats and the Buddhist *bhikkhu*, Allan

Bennett (Bhikkhu Ananda Metteyya). Thus, at the time of the Cairo Working, Crowley was an advanced experimental occultist in his own right, although Rose, who was pregnant with their only child, had no experience as a clairvoyant. Crowley was also a published and well-known minor poet of controversial verse, yogi, world-class traveller and mountaineer, playboy, and wealthy libertine.

Crowley's father, Edward Crowley, used the leisure that the small brewing fortune that he inherited from his father provided him to spread the gospel of Jesus Christ according to the fundamentalist teachings of the Plymouth Brethren cult. Crowley reacted against his fundamentalist and evangelical upbringing, but his interest in religion, which, despite his lifestyle and inherent scepticism, was serious and sincere, persisted. Because of his wife's and his contact with Aiwaz, Aiwaz dictated to Crowley a sixty-five-page document, called the *Book of the Law,* in length about equal to Laozi's *Tao Te Ching*.

Crowley came to regard the *Book of the Law* as having nothing to do with himself, despite the similarity of style and sentiment to Crowley's previously published writings (despite these similarities, the *Book of the Law* is also very different, being far more spontaneous and ecstatic than anything Crowley produced before or after, and referring to events in Crowley's future that subsequently occurred). During this dictation, Crowley "saw" Aiwaz, who appeared as an Assyrian or Persian aristocrat with veiled eyes. Crowley also stated that Aiwaz' English was devoid of any human accent.

The Book of the Law is written in an ecstatic style, punctuated by many exclamation marks as well as powerful passages of real sublimity, profundity, and beauty, addressing a host of real spiritual problems, and prophesying various events, most notably the advent of the Second World War in the 1940s, which was fulfilled thirty-six years later. *The Book of the Law* is both a radical postmodern critique and a celebration of spirituality, which claims to go beyond all previous historical dispensations and reveal to man nothing less than the fundamental basis of a new spiritual epoch,

the New Æon of Horus, the Crowned and Conquering Child. Crowley declined, however, to call it a religion.

In Egyptian mythology, Horus is the son of Isis, the Great Mother goddess, and Osiris, the Dying God. After his murderous brother Set slays Osiris, Horus rises up against Set and assumes the throne and power of his father, Osiris. In the Thelemic exegesis, Horus represents the inauguration of a new spiritual way (*tao*), which will be preceded by a transitional period of chaos (Set), in the very beginning of which we are now (Crowley believed that this period would last several centuries, and would culminate in the destruction of Judæo-Christian civilization, symbolic or real, which he identified with Osiris, the Dying God).

In fact, the *Book of the Law* is heavily indebted to various literary precedents, including the Judæo-Christian apocalyptic writings, Gnosticism, Zoharic and Hermetic Cabbala, magic, the Enochian writings of Dee and Kelley, the Hermetic Order of the Golden Dawn, Hindu and Buddhist Tantra, Taoism, and even Voodoo, and, more recently, the writings of Francois Rabelais, Max Stirner, Friedrich Nietzsche, Herbert Spencer (Crowley was a committed Spencerian), and others. The word "Thelema" is derived from the Greek θελημα, meaning "will," and is believed to conceal various occult allusions in the letters and their numerical values (like Hebrew and Arabic, Greek letters are also numbers). *In the Thelemic exegesis, will is pre-eminently, however, not free, but true, thus raising the Law of Thelema above mere libertarianism.*

Thelemites are divided into two main spiritual schools or orders, the A∴A∴ (conventionally interpreted as the Argenteum Astrum, or Silver Star), and the O.T.O. (Ordo Templi Orientis, or Order of the Temple of the Orient). There is at least one more organization authorized by Crowley, viz., the Lamp of the Invisible Light (L.I.L.). The Fraternitas Saturni (FS), founded by "Gregor A. Gregorius" (Eugen Grosche) in 1926 as an independent order that accepted the Law of Thelema, appears to have had cordial relations with Crowley but it is dubious whether Crowley ever actually approved of it, nor did Grosche accept Crowley's legal authority over the order. The FS appears to have influenced Kenneth Grant,

the founder of the Thelemic Typhonian Order, and perhaps Karl Germer (Frater Saturnus) as well.

The A∴A∴ is a temporal manifestation of the Great White Brotherhood, and not necessarily the only one—one of the three fundamental spiritual schools of humanity, the others being the Black School, associated mainly with Theravada and Gnosticism, and the Yellow School, associated mainly with Mahayana and Vajrayana Buddhism and Taoism.

In addition to the White, Black, and Yellow Schools, there is a fourth group called the Black Brotherhood, not to be confused with the Black School, whose adherents consist of high-ranking adepts who, through fear and selfishness, have failed to transcend the limitations of their personal egoity and hence remain in the state of "the abyss," where they disintegrate morally and psychologically. Since the Black Brothers are high adepts and initiates, they are also generated within all true schools. Since the law of entropy requires that it is easier to fail than to succeed, it follows that over time the Black Brothers will infiltrate and accumulate in all true spiritual schools. Since their goal is control, they represent the rulers of all established traditions and the orthodoxies of all the old schools. However, they are more naturally attracted to the Black than either the White or the Yellow School.

The Black Brothers are at odds with all true spiritual schools, and seek to dominate the human race. They are closely aligned with the exoteric systems based on priestcraft and rules, which almost completely reject the pursuit of personal spiritual experience in favour of a rule-based and self-sacrificial ethic of poverty, chastity, and obedience. The three great examples of this in the world today include Catholicism in the West, Islam in the East, and the Buddhist Vinaya in Asia.

The Black Brothers interfere with human history in pursuit of their own agenda, precipitating wars, discord, and strife and repressing the authentic gnostic spirituality of personal spiritual experience in the pursuit of global domination and the totalitarian submission of the human race. The White School is also involved in human history, much more so than either the Black or Yellow Schools, which ideally avoid temporal entanglements. Crowley be-

lieved that many of the great historical spiritual teachers, as well as many artistic and scientific geniuses, have been incarnate Secret Chiefs of the Great White Brotherhood, who have taken rebirth to help guide humanity toward the ultimate goal, the attainment of universal enlightenment.[5] Aleister Crowley claimed to be a Secret Chief of the White School, and not a Black Brother, although in a moment of pique he once described himself as a "bloody great black magician."

The A∴A∴ is divided into ten main grades plus four intermediate grades (shown below in square brackets), divided into three orders, which altogether comprise a universal system of spiritual attainment, as follows (from highest to lowest):

The Order of the Silver Star (S.S.)

Ipsissimus	10° = 1□
Magus	9° = 2□
Magister Templi	8° = 3□

[*The Link—Babe of the Abyss*]

The Order of the Rosy Cross (R.C.)[6]

Adeptus Exemptus	7° = 4□
Adeptus Major	6° = 5□
Adeptus Minor ("within" and "without")	5° = 6□

[*The Link—Dominus Liminis*]

The Order of the Golden Dawn (G.D.)

Philosophus	4° = 7□
Practicus	3° = 8□

[5] Cf. the Buddhist *bodhisattva*.
[6] A.k.a. "Rose Cross" or "Rose Croix."

Zelator	$2^\circ = 9^\square$
Neophyte	$1^\circ = 10^\square$
[*The Link—Probationer*	$0^\circ = 0^\square$*]*

[*Student*]

The ten grades correspond to the Cabbalistic Tree of Life, a diagram that represents the correspondence between macrocosm and microcosm, reality and consciousness. The system of the A∴A∴ also exhibits striking similarities with the nine-*yana* system of the Nyingma Buddhists of Tibet.

As in the A∴A∴, the O.T.O. is divided into three sets of three grades, the three main grades being (from low to high) the Man of Earth, Lover, and Hermit, based on the grades described in the *Book of the Law*. Unlike the A∴A∴, these grades were conferred ritually in the style of Freemasonry and correspond to increasing degrees of knowledge and service, not tied to actual magical or mystical tasks or attainments. At the end of his life, Crowley intimated that this should change and that the O.T.O. should become an initiatory order.

⁂

The Law of Thelema is a system of individual experiential spirituality. Thelemites engage in various spiritual practices in order to realize the truth of the spiritual life in and for themselves. The ultimate goal of the spiritual life is to identify with and actually become a spiritual being, free of the constraints and constrictions of conditioned existence. The state of being a spiritual being is an ecstatic, empowered state of self-unification (Thelemic "compassion").

The Law of Thelema also teaches that all religions are variations of one fundamental underlying spiritual truth, which becomes fragmented into different traditions because of variations of place, time, and degree of realization and mutual isolation and hostility as, with the passage of time, religions become differenti-

ated and exclusive. Thus, they harden into increasingly exoteric systems, based on devotion to priestcraft and rules, in which individual spiritual experience is repressed in favour of an official orthodoxy—ultimately the prerogative of the Black Brothers—which becomes increasingly symbolic and vicarious.

Thus, the Law of Thelema rejects "religiosity" altogether and actively seeks to destroy its influence, since the religious attitude in this sense is harmful to the spiritual life and limits real spiritual progress. Per contra, Thelemites use practices from all religious traditions without distinction, in order to reconstitute the primordial tradition that underlies them all. Crowley compared this process to recombining the colours of the spectrum into white light. This reconstruction is the special task of Scientific Illuminism, which is one aspect of the Law of Thelema, the operative branch of which is Magick.

Spiritual practices are pursued in the context of various systems of attainment, which are appropriate to different types of aspirant, differentiated by race, culture, personal psychology, and grade. Consequently, not all practices are suitable for all aspirants at all stages of development. Recognizing which practices are suitable for which aspirants at different stages of their spiritual career is the special skill of a spiritual master (*guru* or lama).

In the system of the A∴A∴, the grades correspond to specific tasks and corresponding attainments, arranged in a hierarchy. Many of these tasks and attainments have become the special study of parapsychology and transpersonal psychology since the advent of the New Æon. In the system described by Crowley, the following are the main attainments of the Outer Order:

- The Neophyte formulates the mental body.
- The Zelator practises yoga.
- The Practicus practises meditation, culminating in *kundalini* awakening.[7]
- The Philosophus practises devotion to the "personal deity" (*ista-devata* or *yidam*).

[7] See Lee Sannella, *The Kundalini Experience*.

- The Dominus Liminis acquires the power of mental concentration (*ekagrata*), culminating in *dharana*.
- The Adeptus Minor realizes the interior genius, Augoeides, or "Holy Guardian Angel."[8]

The work of an aspirant to the A∴A∴ is so subtle and profound that it is beyond the scope of most people, though a few aspirants attained high grades in the A∴A∴ during Crowley's lifetime. The tests, some of which are published, which Crowley applied to aspirants in order to qualify them were very exacting, and Crowley did not grant grades easily. For example, one has to "astral travel" through an abstract symbol that one has never seen before and describe a vision the character of which is consistent with the symbol's meaning in order to pass the test for "rising on the planes."

Crowley was granted a charter to organize and lead the English branch of the O.T.O. in 1912,[9] and he used this order ever after as a vehicle for propagating the Law of Thelema, as well as the practice of the Supreme Secret of the O.T.O. During his lifetime, this secret

[8] Cf. the stages of *ngondro*: outer preliminaries, refuge, prostration, *bodhicitta,* Vajrasattva practice, mandala offering, and guru yoga, in which the mental body is progressively purified of negative emotions and the fundamental karma of attainment is built up. In the A∴A∴, deity or *bhakti yoga* is initiated in the grade of Philosophus (= *Kriyatantra, Charya Tantra* corresponding to the grade of Dominus Liminis), whereas the *yidam* is *generated* in the grade of Adeptus Minor (*Yogatantra*) and *completed* in the grade of Babe of the Abyss, whence the *yidam,* as the Holy Guardian Angel or Augoeides, receives the aspirant into the Third Order, the Supreme College of the Silver Star (S.S.) as a Magister Templi of the Great White Brotherhood. The grade of Ipsissimus (*Atiyoga*) integrates the two binary paths, *Mahayoga* and *Anuyoga,* collectively referred to as *Anuttara Yoga* Tantra, corresponding to Magister Templi and Magus respectively. In the A∴A∴ the grades leading up to the grade of Philosophus include the basic constituent practices of the Great Work, corresponding to the basic vehicle of the Nyingma system, including intellectual development, self-knowledge, self-discipline, divination, visualization, active imagination, yoga, meditation, chanting, and ritual. (Collated from *Liber XIII, Liber CLXXXV, Liber DCCCLXVIII,* and "One Star in Sight," q.v.)

[9] This is the generally accepted date. In *Magick Without Tears,* Crowley claims the year was 1910 (see pp. 192f.). In fact, if one looks at the Tables of Contents of Crowley's periodical, *The Equinox,* the first "sex magical" writings began to appear in Vol. I, No. 6, published in September 1911 (*Liber CLVI* and *Liber CCCLXX,* followed by *Liber LXVI* in March 1912 and "Energized Enthusiasm" in September 1912). Crowley explained this discrepancy as a "kink in time."

was zealously guarded, although it is not always discreetly hinted at in the esoteric literature of the day and by Crowley himself. However, since Crowley's death, the cat has long been out of the bag.

The Supreme Secret of the O.T.O. is nothing other than the use of sex as a sacrament in the pursuit of spiritual satisfaction, equivalent to a Western Tantra. Sex is, of course, the single most powerful psycho-physical energy in man, so pressing it into the service of spiritual cultivation is a natural application, once one overcomes the restriction of shame. From the Tantric point of view, sexual abstinence is really a form of sexual yoga, since sexual abstinence or chastity also modifies and actually intensifies the sexual instinct in the pursuit of spiritual illumination in the form of seminal retention in the brain.

Exotericism sees in sexual abstinence the rejection of sexuality per se as contrary to the spiritual life, but the Tantric point of view is more subtle. Rather than repressing sex, the Tantric practitioner sublimates the sexual energy, inhibiting its outflow so that the seminal energy accumulates in the brain, its original source, where it induces the state of illumination (the physiological precursor of enlightenment).

Once one realizes this is how sexual abstinence actually works, the possibility of a contrary methodology presents itself. Instead of repressing the sexual energy, one can intensify it to the point where the sheer excess of sexual arousal causes the energy to "ascend the spine" and, once again, "illuminate" the brain. In the latter case, however, as Ramakrishna observed, the body is also "illuminated." Thus, the formulæ of sexual abstinence and orgiastic excess are essentially the same, variations of one underlying energy-economy. This is the view of a spiritual master who has transcended moral and epistemological dualism.

The members of the O.T.O. were encouraged to engage in practical experimentation, and many members pursued various tasks connected with the Great Work. This is especially true of the followers of Kenneth Grant, who created a system of Thelemic attainment strongly reminiscent of Voodoo, the primal religion of

Africa and humanity, since, according to current archæological theory, man originated in Africa.

In addition to the major tasks of the Great Work described above, committed Thelemites are enjoined to engage in a number of regular daily practices that have the effect of disciplining and directing the mind and regulating one's life according to objective natural cycles. These include (based on the Official Publications of the A∴A∴):

- A short reminder of one's dedication to the Great Work, spoken before meals;
- Rituals of purification and empowerment, performed at the beginning and end of each day (see *Liber V, XXV,* and *XXXVI*);
- A daily eucharist (see *Liber XLIV*);
- The adoration of the Sun, followed by one hour of meditation, repeated four times daily; thus, the truly committed Thelemite, like the followers of the Sant Mat, meditates four hours per day (see *Liber CC*);
- Adoration of one's Star, performed as it rises above the horizon (see *Liber CMLXIII*).

In addition to the foregoing, members of the O.T.O. observe the Gnostic Mass (see *Liber XV*), in which the Supreme Secret is rehearsed and a eucharist consumed by the celebrants, and various visualization practices. *The Book of the Law* also refers to the spiritual use of drugs, which informed the practice of many significant spiritual teachers, including W.B. Yeats, George Gurdjieff, P.D. Ouspensky, Aldous Huxley, Julius Evola, Timothy Leary, Robert Masters, Michael Harner, Richard Alpert, Stanislav Grof, Deepak Chopra, Terence McKenna, Graham Hancock, and others. Drugs are also an integral part of divers indigenous shamanic cultures, especially in South America, where the geographical concentration of psychedelic plants is greater than anywhere else on earth. The traditional cultures of the Quiches, Incans, Mayans, and Aztecs bear many striking affinities to the Law of Thelema, more so even than the African analogy. However, all authentic spiritual dispen-

sations originate in the primordial shamanic religion of prehistoric man.

⁂

The Book of the Law was written when Aleister Crowley was a Minor Adept of the Hermetic Order of the Golden Dawn. Subsequently, in 1906 he underwent an experience, called the "ordeal of the abyss," similar to the "dark night of the soul" (or "dweller on the threshold") of Western mysticism, in which he claimed to have annihilated his human personality and achieved a permanent state of "psychic opening." He became completely open and receptive to the influx of the divine consciousness, an intense, intuitive, transrational, and ecstatic state of self-perfection and realization of reality in its fundamental and ultimate aspects. In this state, intermittently over a period of five years (see below), Crowley wrote a series of books, ranging in length from several hundred to several thousand words, concerning which he declares that they are beyond rational criticism. These books were written "automatically," i.e., without rational reflection, in a state of trance (*samadhi*). These works constitute the revelatory *terma* texts of Thelema, and are referred to, including the *Book of the Law,* as the Holy Books of Thelema. In order of writing, they are:

Liber AL vel Legis (1904)
Liber Liberi vel Lapidis Lazuli (1907)
Liber Cordis Cincti Serpente (ibid)
Liber Stellæ Rubeæ (ibid)
Liber Porta Lucis (ibid)
Liber Tau vel Kabbalæ Trium Literarum (ibid)
Liber Trigrammaton (ibid)
Liber Ararita (winter 1907–08)
Liber Arcanorum των Atu του Tahuti (1907, 1911)
Liber B vel Magi (1911)
Liber Tzaddi vel Hamus Hermeticus (1911)
Liber Cheth vel Vallum Abiegni (1911)

Liber A'ash vel Capricorni Pneumatici (1911)

In addition to the foregoing, Crowley wrote (or, rather, dictated to his disciple and homosexual lover, the poet Victor Neuburg, in an altered state of consciousness) *The Vision and the Voice*. *The Vision and the Voice* (properly, *Liber XXX Ærum vel Sæculi*) is a series of visions based on the Enochian magical workings of famed Elizabethan scholar John Dee and his personal scryer Edward Kelley, to which Crowley traces the beginning of the historical process culminating in the advent of the New Æon in 1904.[10] Crowley also claimed to be Edward Kelley's reincarnation. All but the first two visions were experienced in the Sahara Desert in 1909, to which he ascribed a combined classification, viz., A-B, Class 'A' being a "holy book" as discussed above, and Class 'B' an ordinary work of rational scholarship. A prefatory note to *The Treasure House of Images*, published in *The Equinox* in 1910, was also assigned the 'A' classification. *Liber NU* and *Liber HAD* also contain instructions received directly from V.V.V.V.V., Crowley's motto as a Master of the Temple of the A∴A∴, which are presumably also Class 'A,' since V.V.V.V.V. corresponds to Crowley's *neschamah*, the soul in its essential stillness.

Finally, in 1925, just three years after Crowley completed writing his commentaries on the *Book of the Law,* after a hiatus of more than a decade, Crowley penned the last and shortest of the Holy Books of Thelema, a short afterword to the *Book of the Law* (including a quotation from the Pali Canon!), in which both the study and discussion of the *Book of the Law* are specifically and absolutely prohibited. Most Thelemites today follow Crowley's lead in interpreting the Comment to mean that no one may public-

[10] Elsewhere, Crowley traces the New Æon back to a secret council that took place "shortly before the time of Mohammed," presumably mid-6th century. Crowley was something of a rabble-rouser on this occasion. Mohammed and the Master Therion appear together in the Collect of the Saints of the Gnostic Catholic Church (*Liber XV*). Thus, it took the Æon of the Child some fourteen centuries to "gestate." Clearly, the transition between the Æons in Crowley's thought is continuous, since the duration of an æon is only about two thousand years. On this timetable, we should expect to see signs of the Æon of Maat in several hundred years, perhaps sooner due to the "acceleration of ephemeralization."

ly interpret the Law of Thelema, similar in principle to the ban on discussing religion in English Freemasonry, and that those who do so are to be shunned, despite the fact that the prohibition is only applied to the text of the *Book of the Law* and not any other holy book.

Little critical literature on the Law of Thelema (as distinct from biography) has appeared since Crowley's death in 1947, the only notable exception being the writings of Kenneth Grant (most importantly, *The Magical Revival* and *Aleister Crowley and the Hidden God*). However, many Thelemites, especially the followers of the American "Caliphate," who accuse him of collaborating with John Symonds, shun Grant and his followers as heretics. Symonds, who many Thelemites believe exploited the "old man" for personal profit and gain by hypocritically maneuvering himself into the position of Crowley's literary executor, is the author of several extremely hostile biographies of Aleister Crowley, as well as the co-editor with Kenneth Grant of a number of Crowley's writings. In his *King of the Shadow Realm*, Symonds asserts that Crowley was psychotic (similar assertions have been made about Carl Gustav Jung and Rudolf Steiner as well and are clearly biased).

The Holy Books of Thelema are remarkable by any standard, especially the two longest books, *Liber Cordis Cincti Serpente* and *Liber Liberi vel Lapidis Lazuli,* although personal hostility towards Crowley has caused them not to be as widely appreciated as they should. The Holy Books of Thelema represent the high-water mark of Aleister Crowley's literary style for sustained philosophical sublimity, lyric and symbolic beauty, and structural elegance. Often obscure, they are nevertheless potent and profound testaments to the ecstatic integrity of Aleister Crowley's spiritual realization.

Liber Cordis Cincti Serpente is an account of the Attainment of the Knowledge and Conversation of the Holy Guardian Angel. Crowley also wrote a long and interesting commentary on this particular holy book. *Liber Liberi vel Lapidis Lazuli* describes the Ordeal of the Abyss from a universal perspective, whereas *The Vision and the Voice* documents Crowley's attainment of this grade as

well as offering countless insights into the Law of Thelema and the New Æon in general.

These two attainments, the Angel and the Abyss, constitute the two critical events in the life of the adept in Crowley's system, by which the aspirant becomes a Major Adept and a Master of the Temple respectively, and have considerable resonance with the perennial philosophy from which all authentic spiritual insights derive.[11]

Another holy book, *Liber Cheth vel Vallum Abiegni,* describes the grade of "Babe of the Abyss," and *Liber B vel Magi* describes the grade of Magus. *Liber Porta Lucis* and *Liber Tzaddi vel Hamus Hermeticus* describe Crowley's mission of Thelemic prophet and the task of initiation in the New Æon. *Liber Tau vel Kabbalæ Trium Literarum* explains the ordeals (or spiritual crises) of the grades. *Liber Ararita* is a description of the spiritual path in extremely subtle and abstract language. *Liber Trigrammaton* describes the process of cosmic devolution. *Liber Arcanorum* interprets the Tarot trumps as an initiatory sequence. *Liber A'ash* and *Liber Stellæ Rubeæ* offer practical instruction in sexual yoga.

Liber AL vel Legis, the Latin rendering of the "Book of the Law," is of course Aiwaz' proclamation of the advent of the New Æon and its essential formulæ (although Crowley had not crossed the abyss when Aiwaz recited the *Book of the Law,* he classifies it as a holy book because it represents the literal dictation of Aiwaz himself, who holds the rank of Ipsissimus, i.e., the highest possible grade. Crowley only claimed this grade seventeen years later, in 1921, at which time he realized himself as Aiwaz: thus, the relationship with the Holy Guardian Angel represents in the Thelemic view a kind of spiritual union, similar to the marriage to the *loa* in Voodoo, or devotion to the *yidam* in Vajrayana Buddhism.)

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Part of the spiritual discipline of a Thelemite consists in the coor-

[11] Cf. Padmasambhava's *spyi-ti* and *yang-ti yoga*. See Guenther, "What Is That Which Is Called Yoga?"

dination of his personal, individual, somatic life with the great cosmic cycles that regulate the life of the earth and man. Accepting the Law of Thelema is itself such an act of coordination or alignment with the great cosmic cycle known as the precession of the equinoxes. Crowley implies that the New Æon of Horus, the Crowned and Conquering Child, which began with the self-revelation of Aiwaz at the Vernal Equinox, 1904, corresponds to the advent of the astrological Age of Aquarius. By aligning one's personal life with the universal life mediated by these cosmic cycles one becomes a vehicle of the manifestation of the universal life, thus making oneself a channel of higher spiritual forces that in turn accelerate one's natural spiritual evolution and thereby affect the karma of the planet.

Other cycles with which the Thelemite aligns his life as a form of self-control are the diurnal motion of the Sun, specifically, sunrise, noon, sunset, and midnight; the diurnal rising of the star or constellation rising in his horoscope; the diurnal rising of the lunar orb; the monthly lunar cycle, especially the new and full moons; the monthly entry of the sun into the signs of the zodiac; the annual solar cycle of the equinoxes and solstices; and an annual calendar of "holy days" prescribed in the *Book of the Law,* as follows:

- The First Night of the Prophet and His Bride, corresponding to the consummation of the marriage of Aleister Crowley and Rose Edith Crowley on August 12, 1903;
- The Supreme Ritual, commemorating the successful Invocation of Horus on March 20, 1904; and
- The Writing of the *Book of the Law,* on April 8, 9, and 10, 1904.

All these times are celebrated by rituals, in which energy is generated, and feasts, in which energy is both discharged and absorbed. In addition, Aiwaz directs that the birth, puberty, and death of Thelemites and their children should be celebrated. Many Thelemites also observe the "quarter-days" of the Wiccan calendar, viz., Samhain (November 1 eve), Imbolc (February 1 eve), Beltaine

(May 1 eve), and Lammas (August 1 eve). Finally, the *Book of the Law* alludes to a mysterious "feast of Tahuti," which has never been satisfactorily explained.[12]

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Many criticisms of the Law of Thelema are based on a moral critique of the personal character and conduct of Aleister Crowley. Strictly speaking, however, the truth or falsehood of any of these claims is unrelated to the truth or falsehood of the Law of Thelema, just as the truth or falsehood of the *Tractatus Philosophicus* is unrelated to the fact that Wittgenstein was a homosexual, or the literary quality of Antonin Artaud is unrelated to the fact that he was an institutionalized schizophrenic.[13] Heidegger presents a similar difficulty in respect of politics. As every first-year philosophy student should know, truth or falsehood is not a moral quality or a psychological function, and it is quite possible for a mean or even dysfunctional person to experience and express insights that are both beautiful and true. The history of Western civilization is littered with prominent examples, many of whom are studied in major universities. Crowley regarded the pursuit of spiritual realization as a science, in which moral considerations are either secondary or irrelevant. Crowley writes, "Since the ultimate truth of teleology is unknown, all codes of morality are arbitrary. Therefore

[12] According to the *Ancient History Encyclopedia* the ancient Egyptians celebrated a "festival of Thoth," the god of writing, magic, wisdom, and the moon, born of the seed of Horus from the forehead of Set, and closely associated with Maat, the goddess of the principle of divine balance, characterized by offerings in private tombs and the selling of mummified ibises and baboons, symbols of Thoth, as votive offerings. The cult of Thoth was popular and not restricted to the nobility. Some modern reconstructions place the feast or festival of Thoth on July 19 or August 6 respectively, the latter corresponding to the 19th day of the month of Thoth close to the full moon following the Egyptian new year. The specific Thelemic significance of this feast is obscure, as is the connection (if any) with "the child," although 39, the number of the relevant verse in Chap. II of the *Book of the Law,* is 3 × 13, Achad ("unity"), the magical motto of Charles Stansfeld Jones, who swore the oath of the Magister Templi at the summer solstice of 1916.

[13] Similar accusations have been made against Ramakrishna, Sai Baba, C.W. Leadbeater, Vivekananda, Aurobindo, C.G. Jung, and Krishnamurti, among others.

the student has no concern with ethics as such."[14] Philosophically and personally, then, Aleister Crowley was a moral nihilist, and lived his life based on this philosophy.

Nevertheless, the Law of Thelema does imply an ethical teaching. The doctrine of the Black Brothers itself implies a kind of moral judgement. The essential ethical teaching of the Law of Thelema is that each individual has an absolute and inalienable right and duty to pursue his own True Will without restriction or coercion by others, and that no one has the ethical or moral capacity to compel another to pursue any other path, or even the capacity to criticize them. However, a Thelemite who knows his True Will can guide others in accordance with universal principles, but the relationship should not be one of personal subservience, except in the special case of the Vow of Holy Obedience. The imitative tendency, which Crowley despised, is deep. Since imitating the moral example of a founder is not the ethical teaching of the Law of Thelema, every Thelemite is free to imitate Aleister Crowley's personal example or not as they wish, although Crowley advised against it, warning that those who try to do so will be possessed or obsessed by the "vision of the demon Crowley" (Crowley, who was an amateur artist, even drew a sketch of this particular demon). Unfortunately, as the history of Thelema shows with great clarity, Crowley's advice was accurate, and numerous heedless Thelemites have been "devoured" as a result. Perhaps it is more important to evaluate Crowley's genius on that basis.

The True Will represents the inertia of the universe and is irresistible (if not, that simply proves it is not the True Will). No one can ultimately restrict the True Will of another, unless another chooses, without coercion, to be so restricted. This has become the

[14] "Postcards to Probationers," in *The Equinox,* Vol. II, pp. 196–200.

dominant ethical ideology of the 20th and 21st centuries, just as Aiwaz predicted in the *Book of the Law*.

2
The Cairo Working

By the end of 1903, Aleister Crowley had worked his way through the Christian fundamentalism of his childhood (his "boyhood in hell"); Cambridge University; Swinburnian and Shelleyan poetry; a romantic enthusiasm for the Celtic Church; the magical system of the Hermetic Order of the Golden Dawn; Max Muller's *Sacred Books of the East* series; drugs, sex, mountain climbing, big-game hunting, and world travel; post-Cartesian rationalist philosophy;[15] and Buddhism and Yoga. In the course of mastering these varied attainments, he had achieved considerable facility as an outdoorsman, playboy, poet, and intellectual, including a working knowledge of several languages and a deep acquaintance with the customs and cultures of many societies, especially those of the East; the capacity to voluntarily induce "astral visions" so-called and to evoke "spirits" to visible appearance, both with and without the aid of drugs; and the trance state known in Yoga as *dhyana*, consisting of a dissociative state of hyper-lucidity, characterized by vivid eidetic imagery and ecstasy, which he achieved in 1901. Curiously, Crowley's reaction to all this was weariness and scepticism, and by 1903 he had largely abandoned his spiritual calling in favour of world travel, leisure, and sport, though he continued to study comparative symbolism with the intention of publishing the Table of Correspondences, referred to (but not included) in his

[15] Kant, Hume, Spencer, Huxley, Tyndall, Maudsley, Mansel, Fichte, Schelling, Hegel, et al.

Collected Works.[16] His conscious point of view was a combination of rationalism and Buddhism, but his essays on the subject do not reveal any really deep affinity with the Theravada Buddhism of his mentor and *guru,* Allan Bennett, and Crowley's personal taste was always to the more exotic, erotic, and ecstatic mysticism of the Tantras. The Golden Dawn he regarded as "leading nowhere."[17]

It is in the context of this transitional and perhaps unconsciously perplexed stage of Crowley's career that we approach the Cairo Working, which Crowley regarded as the single most important experience of his life. Crowley had married the Edwardian socialite, Rose Edith Kelly, sister of the painter Gerald Kelly, on a whim, on August 12, 1903, resulting in the ire of Rose's family, who did not approve of Crowley. This date is significant in that it is alluded to in the *Book of the Law* as an important holy day of the Thelemic calendar: "A feast for the first night of the Prophet and his Bride!"[18] The implication is that Crowley's marriage to Rose had some bearing on subsequent events, in view of the importance ascribed in the Book to the "Scarlet Woman" (the Red Goddess, in whom "is all power given"),[19] and, in fact, all of Crowley's later high initiations were mediated by female rather than by male psychopomps.[20] Crowley states that Rose was his first "true love," and she was to bear his first child. As a honeymoon, the Crowleys embarked on a world tour from Crowley's small estate at Boleskine in Scotland via Cairo, during which Crowley shot big game in Ceylon. Rose bore Crowley a daughter, whom he named Nuit Ma Ahathoor Hecate Sappho Jezebel Lilith, on July 28, 1904; hence, Rose became pregnant about All Hallows Eve, 1903. It appears that the pregnancy, possibly complicated by alcohol abuse, brought out a hysterical or hypersensitive strain in Rose's temperament, exacerbated perhaps by the excitement of the honeymoon and regular sexual orgies with a man who was certainly one of the greatest

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[16] See *The Works of Aleister Crowley*, Vol. I, Contents.
[17] *Liber IV,* Pt. IV, p. 64.
[18] Op. cit., II, 37.
[19] Ibid, I, 15.
[20] Nevertheless, homosexuality is an intrinsic component of Crowley's spirituality.

sexual athletes of the 20th century. This is shown by the following incident, which I quote from Crowley's autobiography:

> One of our most beautiful camps was a sort of dak baghla near the shores of a superb lake. Open on its principal arc, the further shore merged into marshes. In the shallow waters at the edge grew magnificent trees whose branches were festooned with legions of flying foxes, as they call the species of bat whose breast is furred with marvellous red and white. I thought I would kill a few dozen and make my wife a toque and myself a waistcoat. We went out in a boat not unlike a clumsy variety of punt to catch them in their sleep. They keep no guard; but at the first gunshot they awake and the air literally becomes dark with their multitude. One has merely to fire into the mass. One of the bats, wounded, fell right on my wife and frightened her. It may have been thirty seconds before I could detach her from the claws. I thought nothing of the matter; but it is possible that her condition aggravated the impression. Our beds in the baghla were furnished with four stout uprights and a frame for mosquito curtains. I suppose in so remote a district they had been made of unusually strong poles. I was awakened in the dead of night by the squeal of a dying bat. I remember debating whether I was in fact awake or not, whether the noise, which was horribly persistent, might not be part of a dream evoked by the events of the day. I even called to Rose to resolve my doubts. She did not answer. I lighted the candle. She was not there. My alarm completed my awakening. The bat squealed hideously. I looked up. I could not see any bat. But there was Rose, stark naked, hanging to the frame with arms and legs, insanely yawling. It was quite a job to pull her down. She clung to the frame desperately, still squealing. She refused utterly to respond to the accents of the human voice. When I got her down at last, she clawed and scratched and bit and spat and squealed, exactly as the dying bat had done to her. It was quite a long time before I got her back to human consciousness.[21]

Also noteworthy is the fact that, during the outgoing portion of this excursion, Crowley performed his first real Magick in several years. In November, he resolved to show Rose the "astral light." To this end, they retired to the King's Chamber of the Great Pyramid of Cheops, where in the inky blackness Crowley recited his favour-

[21] *The Confessions of Aleister Crowley,* p. 380.

ite invocation, the Preliminary Invocation of the Goetia, which he subsequently made into an invocation of the "Holy Guardian Angel."[22]

> By the light of a single candle placed on the edge of the coffer I began to read the invocation. But as I went on I noticed that I was no longer stooping to hold the page near the light. I was standing erect. Yet the manuscript was not less but more legible. Looking about me, I saw that the King's Chamber was glowing with a soft light which I immediately recognized as the astral light. I have been accustomed to describe the colour as ultra-violet, from its resemblance to those rays in the spectrum—which I happen to be able to distinguish. The range varies, but is quite unlike that of an arc lamp; it is definitely less coloured than the light of a mercury lamp. If I had to affix a conventional label, I should probably say pale lilac. But the quality of the light is much more striking than the colour. Here the word phosphorescence occurs to the mind. … The King's Chamber was aglow as if with the brightest tropical moonlight. The pitiful dirty yellow flame of the candle was like a blasphemy, and I put it out. The astral light remained during the whole of the invocation and for some time afterwards, though it lessened in intensity as we composed ourselves to sleep.[23]

The understatement in his account of this extraordinary incident is characteristic of Crowley's descriptions of his most evidentiary experiences, many of which he disdains to describe in detail, as though the matter were a mere detail. Rose being about six-months pregnant, the Crowleys returned to Boleskine, once again landing in Cairo, where Crowley rented an apartment in the European quarter near the Boulak Museum under the alias of a Persian prince, Prince Chioa Khan (*Chioa* being Hebrew for "Beast"), accompanied by his beautiful English wife. Crowley commonly adopted such disguises for various purposes, in this instance to study Islam, including the basic religious observances, Arabic

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[22] See *Liber DCCC.*

[23] *The Confessions of Aleister Crowley,* pp. 372f. Graham Hancock refers to this light at the National Arts Club (2013, Nov. 21): https://www.youtube.com/watch?v=21zidDPO_XM.

Cabbala, and the secrets of the Sidi Aissawa,[24] with a view (never fulfilled) of undertaking a trip (forbidden to infidels) to Mecca.

Resolving once again to entertain Rose as he had done four months before in the King's Chamber, Crowley recited the Preliminary Invocation of the Goetia with the intention of evoking the "sylphs," the elementary creatures of the air. However, instead of seeing the sylphs, Rose spontaneously entered an altered state of consciousness, in which she repeated the sentence, "[t]hey're waiting for you," in an intense reverie. This occurred on March 16. On the 17th Crowley repeated the experiment, and Rose entered a similar state, adding, "[i]t's all about the Child. All Osiris."

These remarks irritated Crowley, who did not like to be upstaged, and on Friday the 18th, he tried again. This time, Rose "[r]evealed that the waiter was Horus, whom I had offended and ought to invoke." Rose gave Crowley the skeleton of a ritual that Crowley subsequently wrote up in his own style, and advised him to perform it on the following Saturday or Sunday at 12:30 p.m. before an east or north-facing window without incense and without any special preparation (such as the Preliminary Invocation of the Goetia or the Banishing Rituals of the Pentagram or Hexagram taught in the Golden Dawn), using an unconsecrated sword and other accoutrements. These instructions violated Crowley's sense of magical propriety, since they went against the precautions taught in the Hermetic Order of the Golden Dawn, and (he says) he entered on them with a decidedly hostile and prejudiced attitude. Rose had known that Crowley had "offended" Horus, who (Crowley states) he associated with S.L.M. Mathers, the Chief of the Golden Dawn, who Crowley had come to regard as a "Black Brother," "the personification of unintelligent violence."[25] This piqued Crowley's curiosity enough to test Rose's clairvoyance, if that is what it was.[26] The Egyptian god Horus might also have been

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[24] How to run a stiletto through one's cheek, lick red-hot swords, eat live scorpions, etc.

[25] *The Confessions of Aleister Crowley*, p. 394.

[26] Rose seems to have retained her clairvoyance. The description of "The Servitors of Beelzebub" on pp. 39ff. of Crowley's *The Scented Garden of Abdullah the Satirist of Shiraz* is due to her "second sight."

"offended" by Crowley's Buddhism, which he had adopted only eight months before, and which Crowley admits was not heartfelt.

Crowley devised an examination in which he asked Rose to describe Horus' moral qualities ("force and fire"), the conditions caused by him (a "[d]eep blue light," which sounds like the astral light described above), his name (presumably in some other form, since she had already revealed him as the "waiter," but how did she know?),[27] Crowley's past relations with the god (that he had taken his place during his Neophyte initiation but never invoked him), his enemy ("Forces of the waters—of the Nile"), his lineal figure, colour, place in the temple, weapon, planet, number, and, most curiously, one of five and one of three completely arbitrary symbols (English letters) that Crowley resolved in his own mind to represent the god. This last test is most interesting, since it strongly suggests a telepathic rapport between Rose's (or Horus') and Crowley's minds (with Crowley as "sender").[28] Rose answered all these questions correctly, the statistical probability of which Crowley put at greater than 1 chance in 21,168,000. This attention to detail is typical of Crowley.

Even had Rose picked up this information from Crowley's casual conversation about the Tables of Correspondences, this still does not explain the telepathy. In order to test Rose further, Crowley took her to the Boulak Museum, where neither of them had ever been, on the 21st of March.[29] Rose led Crowley directly to a

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[27] This detail in Crowley's various accounts is ambiguous. Quite possibly, Rose did not know the name of the god and Crowley determined the name by means of this examination, in which case the significant point is that Rose's answers were mutually self-consistent. See *The Equinox of the Gods,* pp. 71f.

[28] Crowley regarded this rapport as evidence that the contents of both his and Rose's minds were "transparent" to the consciousness of the communicating Intelligence, citing what today would be called the "super-psi fallacy." This would also identify Horus as a trans-dimensional being.

[29] In fact, Crowley and Rose could not have visited the Boulak (a.k.a. Bulaq, Boulaq, Bulak, and Beaulac) Museum in 1904, since the museum had closed in 1878, due to water damage from the Nile. The Boulak collection was moved to the Ismail Pasha Palace in the Giza district of Cairo, and then moved again to the Museum of Egyptian Antiquities (a.k.a. Egyptian Museum or Museum of Cairo, built in 1901) near the Boulak district in 1902. Therefore, Crowley and Rose must have visited the Boulak Collection of the Egyptian Museum in 1904, Crowley misremembering the name of the museum, which was still closely associated with the Boulak Museum and district, unless they were experiencing a "kink in time" (cf.

glass case on the second floor, bypassing several images of Horus on the way, and identified the exhibit as the god before Crowley at least was close enough to discern its contents. The exhibit was the wooden funereal stele of an obscure 25th or 26th dynasty Theban priest, Ankh-ef-en-khonsu. The stele portrays Horus in his form of Ra-Hoor-Khuit (Horus the Elder), with red disk; green uræus; green face; indigo skin; gold necklace, anklets, and bracelets; and blue-black nemyss. He holds a green wand in his left hand; his right hand is empty.[30] His throne consists of an indigo gnomon and a red square. Ankh-ef-en-khonsu is shown worshipping the god wearing a leopard's skin tunic and a green and gold apron. The background is gamboge.[31] Above are the winged globe of Behedite and the figure of Nuit, bending down with her hands and feet touching the earth.

Crowley examined the label on the case: it was exhibit No. 666, the number with which he had personally identified since his father's death, the number of the Beast of the Revelation to John, the Antichrist himself.[32] This coincidence or synchronicity enormously impressed Crowley, who (he says) obeyed Rose's subsequent instructions with a certain deference. Crowley performed the ritual badly at 12 noon on the 19th, without result. Crowley says he felt very self-conscious in front of an open window facing the street. Rose gave him permission to try again at night, between 10 p.m. and midnight. On the 20th, Crowley repeated the ritual with "[g]reat success," just an hour before the opening of the astrological New Year at 12:58 a.m.

Crowley kept two diaries of this period. In one, he wrote, "Equinox of Gods—New Christian Rosy Cross. Hoori [Horus] now Hierophant." In the other: "Revealed that the Equinox of the Gods

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Magick Without Tears, pp. 192f.). This is evidenced by the fact that Crowley also referred to the Boulak Museum as "the museum at Boulak."

[30] Cf. *Liber CCXX,* III, 72: "I am the Lord of the Double Wand of Power; the wand of the Force of Coph Nia—but my left hand is empty, for I have crushed an Universe; & nought remains."

[31] Based on Crowley's description. In the plate facing p. 368 of *The Equinox,* Vol. I, No. 7, Ra-Hoor-Khuit's skin and gnomon appear more green than indigo.

[32] Apparently Crowley's mother literally believed that her son was the Beast 666 of the Book of Revelation. See *The Confessions of Aleister Crowley,* p. 387.

is come, Horus taking the Throne of the East and all rituals, etc., being abrogated." Crowley suggests that this information also came through the clairvoyance of Rose, not because of the ritual. Therefore, we really do not know in what the "[g]reat success" consisted, except that after the entry Crowley also notes, "I am to formulate a new link of an Order with the Solar Force."

Between March 23 and April 8, Crowley ruminated on these events, had the stele of Ankh-ef-en-khonsu translated by the assistant curator of the Boulak Museum, wrote a poetic paraphrase of the same, and performed some Cabbalistic calculations based on the book. Rose also informed Crowley that her informant was not Horus himself, but a being calling itself Aiwaz, and on April 1[33] instructed Crowley to enter the "temple"—the living room of their flat—at precisely 12 noon (the hour of greatest light) on April 8, 9, and 10, and write down what he heard, once again (apparently) without any preparation at all. Armed with a Swan fountain pen and quarto typing paper, Crowley obeyed. At the stroke of 12, he heard a voice. This is his account:

> I never looked round in the room at any time. The Voice of Aiwass came apparently from over my left shoulder, from the furthest point of the room. It seemed to echo itself in my physical heart in a very strange manner, hard to describe. I have noticed a similar phenomenon when I have been waiting for a message fraught with great hope or dread. The voice was passionately poured, as if Aiwass were alert about the time-limit. I wrote 65 pages of this present essay (at about my usual rate of composition) in about 10 ½ hours as against the 3 hours of the 65 pages of the Book of the Law. I was pushed hard to keep the pace; the manuscript shows it clearly enough. The voice was of deep timbre, musical and expressive, its tones solemn, voluptuous, tender, fierce or aught else as suited the moods of the message. Not bass—perhaps a rich tenor or baritone. The English was free of either native or foreign accent, perfectly pure of local or caste mannerisms,

[33] April Fool's Day has been anciently observed in Great Britain as a general festival in connexion with the Vernal Equinox and appears to be related to Loki, the Norse trickster god of change. Loki was also a shapeshifter.

> thus startling and even uncanny at first hearing.[34] I had a strong impression[35] that the speaker was actually in the corner where he seemed to be, in a body of "fine matter," transparent as a veil of gauze, or a cloud of incense-smoke. He seemed to be a tall, dark man in his thirties, well-knit, active and strong, with the face of a savage king, and eyes veiled lest their gaze should destroy what they saw. The dress was not Arab; it suggested Assyria or Persia, but very vaguely.[36]

The "Voice" dictated to Crowley for one hour, and then stopped. On the second and third days, it dictated a second and a third time. At 1 p.m. on April 10, 1904, it was finished. Before Crowley lay 65 pages of holograph manuscript in three chapters, approximately six thousand words in length,[37] which Aiwaz had told Crowley to call "Book L," also referred to in the text of the Book itself as "the Book of the Law": hence, Crowley's title, *Liber L vel Legis*.

The first thing that strikes one about Crowley's account is the length of the manuscript. Crowley writes, "[t]he voice was passionately poured, as if Aiwass were alert about the time-limit," and that "I was pushed hard to keep the pace."[38] Since Aiwaz spoke for three hours, it is a simple matter to calculate the rate of dictation, which Crowley says he heard with his physical ear: it is just about 32 words per minute, about a quarter of normal speech (130 w.p.m.). How could Crowley have experienced Aiwaz' dictation as normal speech if Aiwaz dictated at this rate? The answer lies in the psychology of the altered state of consciousness. Time distortion is

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[34] The effect was thus as if the language was "English-in-itself," without any background, such as exists when one hears any one human speak it, and enables one to assign all sorts of attributes to the speaker. [Crowley's note]

[35] This impression seems to have been a sort of visualization in the imagination. It is not uncommon for me to receive intimations in this manner. [Crowley's note]

[36] *Liber IV,* Pt. IV, pp. 117f.

[37] According to a computer count of a specially prepared version of *Liber XXXI,* the *Book of the Law* contains 5,740 words, counting hyphenated compounds as one word, or 5,791 words, counting hyphenated compounds as two words.

[38] "[I]t was hurried throughout, with no pauses of any kind" (*Liber IV,* Pt. IV, p. 109). A speech synthesizer read the *Book of the Law* perfectly comprehensibly in 39 minutes. Aiwaz' dictation varied between 149 w.p.m. (Chap. II) and 164 w.p.m. (Chap. III). Chap. I was spoken at the rate of 160 w.p.m. The average was 158 w.p.m.

a sure sign of an altered state of consciousness or trance state. The supposition that Crowley was actually having a psychic experience is confirmed by a passage in the Book where Crowley attempted to break off writing but was unable to do so: "O prophet! thou hast ill will to learn this writing. I see thee hate the hand & the pen; but I am stronger." In other words, Aleister Crowley was literally possessed![39]

Crowley insisted for the rest of his life that he was utterly incapable of writing the sort of prose exhibited in the *Book of the Law* and some of the Book is quite striking. For example:

> But to love me is better than all things: if under the night stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the Serpent flame therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou then be willing to give all; but whoso gives one particle of dust shall lose all in that hour. Ye shall gather goods and store of women and spices; ye shall wear rich jewels; ye shall exceed the nations of the earth in splendour & pride; but always in the love of me, and so shall ye come to my joy. I charge you earnestly to come before me in a single robe, and covered with a rich headdress. I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me. ... I am the blue-lidded daughter of Sunset; I am the naked brilliance of the voluptuous night-sky. To me! To me! The Manifestation of Nuit is at an end. (April 8) ... I am the Snake that giveth Knowledge & Delight and bright glory, and stir the hearts of men with drunkenness. To worship me take wine and strange drugs whereof I will tell my prophet, & be drunk thereof! They shall not harm ye at all. It is a lie, this folly against self. The exposure of innocence is a lie. Be strong, o man! lust, enjoy all things of sense and rapture: fear not that any God shall deny thee for this. I am alone: there is no God where I am. (April 9) ... But your holy place shall be untouched throughout the centuries: though with fire and sword it be burnt down & shattered, yet an invisible house there standeth, and

[39] *Liber CCXX,* II, 10f. Crowley states that he was entranced during the dictation of part of Chap. II (see *Liber IV,* Pt. IV, p. 125). This is the presumed basis of his statement that he originally regarded the dictation of the *Book of the Law* as an "automatic writing."

> shall stand until the fall of the Great Equinox; when Hrumachis shall arise and the double-wanded one assume my throne and place. Another prophet shall arise, and bring fresh fever from the skies; another woman shall awake the lust & worship of the Snake; another soul of God and beast shall mingle in the globèd priest; another sacrifice shall stain the tomb; another king shall reign; and blessing no longer be poured To the Hawk-headed mystical Lord! (April 10)[40]

On the other hand, Aiwaz was also capable of writing such doggerel as the following, which embarrassed even Crowley:

> Hear me, ye people of sighing!
> The sorrows of pain and regret
> Are left to the dead and the dying,
> The folk that not know me as yet.[41]

On one level, I believe Crowley was telling the truth. If one compares the *Book of the Law* with "Ambrosii Magi Hortus Rosarum,"[42] a slightly longer fantasy published in 1902, Crowley's conscious voice is fustian; at his worst, Crowley allows style and sound to completely efface content, and he is also capable of writing (and publishing) doggerel. On the other hand, even the Holy Books of Thelema (which Crowley was willing to admit might have been the production of his own mind), two of which are comparable to the *Book of the Law* in length (*Liber Liberi vel Lapidis Lazuli* is slightly shorter, *Liber Cordis Cincti Serpente* slightly longer), do not possess the quale of the voice of Aiwaz. However, the subject matter, symbolism, and style, even the occasional turn of phrase,[43] are perfectly continuous with Crowley's *Collected Works,* and no one who has read the latter can possibly doubt that these words originated from the same source.

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[40] Ibid, I, 61, 64ff.; II, 22f.; III, 34.
[41] Ibid, II, 17.
[42] See *The Works of Aleister Crowley,* Vol. II, pp. 212–24.
[43] Compare the reiteration of the phrase "To me! To me" in Venus' song in Act I of "Tannhauser" with the *Book of the Law*. See *The Works of Aleister Crowley,* Vol. I, pp. 228f.

After the dictation of the *Book of the Law,* Crowley and Rose edited the manuscript slightly, Rose putting in a couple of phrases that Crowley had failed to hear, presumably based on her clairvoyant visions of Aiwaz: one on page 19 of Chapter I describing the Star of Nuit,[44] and another on page 20 of Chapter III, referring to the "wand of the [Force of Coph Nia]"[45] of Horus, the Lord of the New Æon. Israel Regardie has suggested that this unfamiliar phrase might be a mistake on the part of Rose, who did not know Hebrew, for the Hebrew phrase *Ain Soph*, the Infinite Space that mediates between the absolute Nothingness of the original *Ain* and the *Ain Soph Aur* or Infinite Light that precedes the emanation of the *sephiroth* in the Cabbala and is concentrated in *kether*. Although this phrase makes some sense in context, the original holograph shows that Crowley began to write "Coph ... I," which is all he heard. These errors confirm Crowley's claim that he wrote the Book from dictation and that he was hard-pressed to keep the pace. Crowley also began to work out the Cabbalistic conundrums of the Book, in which the numbers 6, 8, 11, 26, 31, 78, 93, 111, 201, 311, 418, and 666 are important.[46] Despite all this, however, Crowley disliked the Book. He hated the Book's savage and unæsthetic form, its brutal and barbarous ethics, and, probably, its demand that Crowley put himself forward as the prophet of a new æon for humanity.

Crowley was very committed to his own work and writing but he never showed much desire to teach or guide others personally, and he was probably embarrassed by the Book's excessive celebration of his prophetic role, as well as anticipating the troublesome public reaction that its promulgation would produce. The *Book of the Law* itself alludes to this reluctance: "He must teach; but he may make severe the ordeals."[47] Crowley wrote to Mathers and informed him that the Secret Chiefs had deposed Mathers and ap-

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[44] Op. cit., I, 60: "The Five Pointed Star, with a Circle in the Middle, & the circle is Red."
[45] Ibid, III, 72.
[46] See Aleister Crowley, "A Few Indications for the Student of the Line to Be Adopted in His Elucidation of Liber AL," in *The Equinox of the Gods*, pp. 137/38.
[47] Ibid, I, 38.

pointed Crowley in his place as Chief of the Hermetic Order of the Golden Dawn, to which Crowley also alludes in his edition of the Goetia: "our Illustrious and ever-glorious Frater, ye Wise Perdurabo, that Myghtye Chiefe of ye Rosie-Cross Fraternitye, now sepulchred in ye Vault of ye Collegium S.S."[48]

However, when the Crowleys returned to Boleskine, Crowley stuck the manuscript in a hole in the loft in order to get it out of his mind. In the third chapter of the *Book of the Law,* we find the following verses:

> For perfume mix meal & honey & thick leavings of red wine: then oil of Abramelin and olive oil, and afterward soften & smooth down with rich fresh blood. The best blood is of the moon, monthly: then the fresh blood of a child, or dropping from the host of heaven: then of enemies: then of the priest or of the worshippers: last of some beast, no matter what. This burn: of this make cakes & eat unto me. This hath also another use; let it be laid before me, and kept thick with perfumes of your orison: it shall become full of beetles as it were and creeping things sacred unto me.[49]

The ethos suggests the Maya Indians, which exhibits many similarities to Thelema.[50] Despite the rather bloodthirsty language, these verses may also be interpreted esoterically, as in Tantra.

[48] S.L.M. Mathers, trans., *The Book of the Goetia of Solomon the King*, p. 51.
[49] *Liber CCXX,* III, 23ff.
[50] See Douglas Gillette*, The Shaman's Secret*.

Crowley says he did this early in the spring of 1904, after returning home. Shortly after, his estate was plagued for about two weeks by an infestation of an unusual beetle: Crowley described it as one and one-half inches long, with a single horn perhaps an inch or an inch and a quarter in length, terminating in a small sphere suggesting an eye.[51] Crowley says he never saw any of these beetles off his property. Crowley sent one of these beetles to the Natural History Museum in London but they could not identify the species; they have subsequently confirmed to the author that the species is not native to Britain.[52]

Crowley continued his work on Golden Dawn lines without reference to the *Book of the Law*. Between November 1905 and February 1906, Crowley experienced the Ordeal of the Abyss, which he describes as a sort of intellectual insanity. The result of this experience was that he reformulated his aspiration to invoke the "Holy Guardian Angel" of Abramelin the Mage, which Crowley also refers to as the *Augoeides*. Crowley originally undertook this work in 1900, but had broken it off in order to defend Mathers's claim as Chief of the Golden Dawn against the London schismatics. It was in order to perform this work that Crowley had purchased Boleskine in Scotland, and now, travelling across China with his wife and child, Crowley visualized himself in his "secret temple" in Boleskine performing the daily invocation of the Angel.[53]

In April, Crowley called on Elaine Simpson, a fellow Golden Dawn adept living in Shanghai, and apparently raised the subject of the Cairo Working, showing her a typescript of the *Book of the Law,* which she immediately accepted. On April 20, and again on the 21st, she and Crowley invoked Aiwaz, relying on Elaine's clairvoyance as he had on Rose's: "Aiwass invoked appears, of brilliant

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[51] There are a variety of horned beetles, including the long-horned beetle, rhinoceros beetle, Titan beetle, monochamus, anoplophora, etc.

[52] Letter to author dated April 22, 1994.

[53] Hence the *Book of the Law* refers to Boleskine as the "Kiblah" (III, 10; cf. II, 78; III, 34), i.e., the focal point for the influx of the spiritual current of the New Æon into the terrestrial sphere. The implication is that the area is a geomantic power place, with which the aspirant can consciously align themselves. The modern myth of the "Loch Ness monster," recognized by Buddhists as a *naga,* a spiritual snake or dragon that guards secret sacred texts, called *termas,* is of interest in this context.

blue as when she saw him as guardian of my sleep. He has followed me ever, *wishing me to follow his cult.* When P. took wand he grows brilliant and breaks up into a formless light; yet she feels him as an enemy. He seems entangled in a mesh of light and trying to escape."[54]

Crowley left Shanghai the next day, and on April 24, he experienced a vision in which he was inducted into the Third Order of the Silver Star as a Master of the Temple: "Reached a room in which a cruciform table was spread, a naked man being nailed thereto. Many venerable men sat around, feasting on his living flesh and quaffing his hot blood. These (I was told) were the adepts, whom I might one day join. This I understood to mean that I should get the power of taking only spiritual nourishment—but possibly it means much more than this."[55]

> Next I came into an apparently empty hall, of white ivory worked in filigree. A square slim altar was in the midst, I was questioned as to what I would sacrifice on that altar. I offered all save my will to know A[ugoeides] which I would only change for its own realization. I now became conscious of god-forms of Egypt sitting, so vast that I could only see to their knees. "Would not knowledge of the gods suffice?" "No!" said I. It was then pointed out to me that I was being critical, even rationalistic, and made to see that A[ugoeides] was not necessarily fashioned in my image. I asked pardon for my blindness, and knelt at the altar, placing my hands upon it, right over left. Then, one, human, white, self-shining (my idea after all!) came forth and put his hands over mine, saying: "I receive thee into the Order of [the Silver Star]." I came back to earth in a cradle of flame.[56]

Crowley continued to invoke his Holy Guardian Angel every day, and on October 9, his work was successful. Crowley wrote in his diary, "I did get rid of everything but the Holy Exalted One, and

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[54] *The Confessions of Aleister Crowley,* p. 522 (italics added).
[55] Cf. Padmasambhava, the "Second Buddha" of the Tibetans, who "transmuted the flesh of the corpses into pure food and subsisted upon it … and, magically transmuting the bodies, he drank the blood and ate the flesh." This is Chöd Buddhist iconography, called a *ganachakra* or Tantric feast.
[56] Op. cit., pp. 525f.

must have held Him for a minute or two. I did. I am sure I did"[57]—thus fulfilling the original condition that Crowley had set during the Cairo Working for him to accept the role of prophet: the attainment of the yogic trance state of *samadhi*.

Crowley continued his work and continued to resist the *Book of the Law,* including the Great Magical Retirement of "John St. John" (October 1908).[58] However, on June 24,[59] 1909, Crowley accidentally stumbled on the original manuscript of the *Book of the Law*. In his diary, he wrote, "[g]lory be to Nuit, Hadit, Ra-Hoor-Khuit in the Highest! A little before midday I was impelled mysteriously (though exhausted by playing fives, billiards, etc. till nearly six this morning) to make a final search for the Elemental Tablets. And lo! when I had at last abandoned the search, I cast mine eyes upon a hole in the loft where were ski, etc., and there, O Holy, Holy, Holy! were not only all that I sought, but the manuscript of Liber Legis!" The accidental discovery of the *Book of the Law* had a devastating effect on Crowley, who meditated for two whole days on it, followed by the diary entry of July 1: "I once more solemnly renounced all that I have or am. On departing (at midnight from the topmost part of the hill which crowns my estate) instantly shone the moon, two days before her fullness, over the hills among the clouds."[60]

Crowley had converted to his own religion!

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The obvious question that arises from the foregoing is: Who is Aiwaz? Crowley went through several distinct phases in answering this question. Crowley says that he originally took Abramelin's phrase, "Holy Guardian Angel," to describe his work because such an absurd phrase would inhibit rational speculation, but by the end of his life Crowley was at pains to assert that the Holy Guardi-

[57] Ibid, p. 532.
[58] See *The Equinox,* Vol. I, No. 1, Special Supplement.
[59] The traditional date of the Summer Solstice.
[60] *The Confessions of Aleister Crowley*, p. 596.

an Angel is a completely objective being[61] in exactly the same sense as anyone, and perhaps more so. During the course of the Cairo Working itself, Crowley says he regarded Aiwaz as an "astral being," such as he had seen many times before. Later, he seems to understand Aiwaz as a psychological metaphor for the *libido,* the unconscious energy or life-force (*vinnana*), in both the Freudian and the Jungian senses.

In *Liber IV,* Part IV Crowley takes the following view of Aiwaz: "I now incline to believe that Aiwass is not only the God or Demon or Devil once held holy in Sumer, and mine own Guardian Angel, but also a man as I am, insofar as He uses a human body to make His magical link with Mankind, whom He loves, and that He is thus an Ipsissimus, the Head of the A∴A∴. Even I can do, in a much feebler way, this Work of being a God and a Beast, &c., &c., all at the same time, with equal fullness of life." To which he adds the following extraordinary footnote: "I do not necessarily mean that he is a member of human society in quite the normal way. He might rather be able to form for Himself a human body as circumstances dictate, from the appropriate Elements, and dissolve it when the occasion for its use is past. I say this because *I have been permitted to see Him in recent years in a variety of physical appearances, all equally 'material' in the sense in which my own body is so*."[62]

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[61] What is meant by "objective" is discovered, on analysis, to be problematic, since all apparently separate beings are mutually interdependent and codetermining, probably infinitely so. In most cases, all that is really meant is probably "physical," whatever that means! (= sensation? What about all the non-sensory realities we now know of?).

[62] Op. cit., p. 118 (italics added). However, in the same work he also refers to "our Secret Self—our Subconscious Ego, whose Magical Image is our individuality expressed in mental and bodily form—our Holy Guardian Angel" (ibid, p. 100). Crowley's claim to have seen Aiwaz in a physical form parallels Mathers's claim concerning his "hidden masters," but is difficult to evaluate since Crowley also states that he "recognized" several Secret Chiefs in the form of various friends and acquaintances. To my knowledge, this statement is nowhere elaborated or explained. Possibly, Crowley's contact with one Samuel Aiwaz [sic] Jacobs, an Assyrian-American, in 1918 is being referred to, though there is no evidence that they ever actually met. Samuel Aiwaz Jacobs (1890/91–1971) founded the Golden Eagle Press in the 1920's, in Mount Vernon, New York. He was also e e cummings's press agent and personal typesetter, and a reputed authority on metaphysical verse.

Thus, Crowley could write in *Magick Without Tears:*

there is an entirely different type of angel; and here we must be especially careful to remember that we include gods and devils, for there are such beings who are not by any means dependent on one particular element for their existence. They are microcosms in exactly the same sense as men and women are. They are individuals who have picked up the elements of their composition as possibility and convenience dictates, exactly as we do ourselves. I want you to understand that a goddess like Astarte, Astaroth, Cotytto, Aphrodite, Hathoor, Venus, are not merely aspects of the planet; they are separate individuals who have been identified with each other, and attributed to Venus merely because the salient feature in their character approximates to this ideal. Now then, it is simple to answer the question of their development, their growing old and dying; for, being of the same order of Nature as we are ourselves, almost anything which is true of us is true also of them. I have tended rather to elaborate this theme, because of the one personally important question which arises in more recent letters; for I believe that the Holy Guardian Angel is a Being of this order. He is something more than a man, possibly a being who has already passed through the stage of humanity, and his peculiarly intimate relationship with his client is that of friendship, of community, of brotherhood, or Fatherhood. He is not, let me say with emphasis, a mere abstraction from yourself; and that is why I have insisted rather heavily that the term "Higher Self" implies "a damnable heresy and a dangerous delusion." If it were not so, there would be no point in "The Sacred Magic of Abramelin the Mage." Apart from any theoretical speculation, my Sammasati and analytical work has never led to so much as a hint of the existence of the Guardian Angel. He is not to be found by any exploration of oneself. It is true that the process of analysis leads finally to the realization of oneself as no more than a point of view indistinguishable in itself from any other point of view; but the Holy Guardian Angel is in precisely the same position. However close may be the identities in millions of ways, no complete identification is ever possible.[63]

[63] Op. cit., pp. 281f.

Crowley seriously claimed that the *Book of the Law* and the Cairo Working prove the prime postulate of religion: the objective existence of preterhuman intelligence:

> It is not enough to prove, as we easily do, the correspondences between Invocation and Apparition. We must exclude coincidence, telepathy, and subconscious knowledge. Our præter-human Intelligence must convey a Truth not known to any human mind, past or present. Yet this Truth must be verifiable. There is but one document in the world which presents evidence that fully satisfies these conditions. This is Liber AL vel Legis the Book of the Law of this New Æon of Horus, the Crowned and Conquering child, the Æon whose Logos is THE BEAST 666, whose name in the Outer Order was FRATER PERDURABO.[64]

In summary, Crowley's argument is that Aiwaz proves his objectivity by controlling events over which Crowley had no control in such a way as to demonstrate his influence (e.g., the numeration of the stele of Ankh-ef-en-khonsu); encoding a secret literal-numerical cipher in the manuscript of the *Book of the Law*, which was written spontaneously and without conscious calculation; accurately predicting future events; his philosophical profundity and accurate depiction of the character of the 20th century; and the teleological convergence of all these proofs. In addition, what does Aiwaz say of himself? Only that he is "the minister of Hoor-paar-kraat,"[65] the silent polarity of Horus who Crowley tells us is identical with the dwarf-god and an image of the True Self. Thus, Aiwaz himself implies his essential identity with Crowley's True Self.[66]

Nevertheless, Aiwaz is not merely reducible to Crowley's ego, for in the Book Aiwaz prohibits Crowley from defacing the Book; states that Crowley would not understand it; utters truths that Crowley consciously rejected; demands Crowley's obedience; predicts that Crowley would suffer; dismisses Crowley's Buddhism,

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[64] *Liber IV,* Pt. III, pp. 256f.
[65] *Liber CCXX,* I, 7.
[66] The essential identity of Aiwaz and Crowley is further implied by the following: "There was, however, no actual voice audible save that of Aiwaz. Even my own remarks made silently were incorporated by him audibly, wherever such occur" (*Liber IV*, Pt. IV, p. 119). That is to say, Crowley heard his own thoughts as the voice of Aiwaz.

rationalism, and resistance; and prohibits Crowley from meddling in the matter of the "child" (which Crowley ignored, and which has led directly to the state of affairs in the Thelemic world today).

In the context of Freudian ego-psychology, Crowley's argument is persuasive. Freud only recognizes the unconscious as a chaotic broth of undisciplined and disorganized repressed drives and desires. Certainly, the experiences that Crowley describes cannot be comprehended within the sphere of bourgeois psychology. To say that he was "psychotic" is merely to apply a pejorative label whose ideological character is becoming increasingly obvious to numerous critics, even inside the belaboured profession of psychiatry.[67] However, within the context of Jungian or transpersonal psychology, Crowley's argument becomes more ambiguous. Crowley recognized this problem:

> Of course I wrote them, ink on paper, in the material sense; but they are not My words, unless Aiwaz be taken to be no more than my subconscious self, or some part of it: in that case, my conscious self being ignorant of the Truth in the Book and hostile to most of the ethics and philosophy of the Book, Aiwaz is a severely suppressed part of me. [Footnote:] Such a theory would further imply that I am, unknown to myself, possessed of all sorts of præternatural knowledge and power. The law of Parsimony of Thought (Sir W. Hamilton) appears in rebuttal.[68]

In other words, Crowley rejected the transpersonalist/Jungian view of the unconscious. Despite Crowley's protestations to the contrary, there is a great deal in the *Book of the Law* that speaks directly to Crowley's authorship, most notably the philosophical and ethical content, symbolism, and style of the Book, and even the literal-numerical code. No one can doubt, not only that Crowley wrote the *Book of the Law,* pen on paper, but also that these words and ideas are the product of his psyche, repressed, nascent,

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[67] See, e.g., Tomas Szasz, *The Myth of Mental Illness.* Even the DSM acknowledges that "psychosis" is a culturally relative concept.
[68] *Liber IV,* Pt. IV, p. 97.

or transcendent. *However, of what is Crowley's psyche the product?*

The authorship of the *Book of the Law* is paradoxical. If Aiwaz is "merely" a repressed complex in the unconscious psyche of Aleister Crowley, and therefore somehow secondary to Crowley's ego (the symptom of a "neurosis" or even a "psychosis"), what of the apparently spontaneous and never repeated entrancement of Rose Edith Crowley and her objective telepathic rapport with Crowley, the "synchronicity" of the number of the stele of Ankh-ef-en-khonsu, and the plague of beetles predicted in the Book? Moreover, the *Book of the Law* contains one remarkable and authentic prophecy that has never been properly appreciated: the book pinpoints the very decade of the greatest war in human history, 35 years before its declaration. I am referring of course to the Second World War and to the following passage of the *Book of the Law*: "I am the warrior Lord of the Forties: the Eighties cower before me, & are abased. I will bring you to victory & joy: I will be at your arms in battle & ye shall delight to slay. Success is your proof; courage is your armour; go on, go on, in my strength; & ye shall turn not back for any!"[69]

The whole third chapter of the *Book of the Law* is a prophecy of the advent of an epoch of total war, and Horus himself states that he is the god of war, but here the precise date of the Second World War is implied. While it is true that the war began in September 1939,[70] the real fighting did not begin till 1940. Moreover, Germany was defeated in May 1945, just 41 years after the dictation of the *Book of the Law*, and in August of the same year, the war ended and another prophecy of the Book was fulfilled: "I will give you a war-engine. With it ye shall smite the peoples; and none shall stand before you."[71]

Thus, unless one simply chooses to accept arbitrarily the evidence that supports one's personal prejudice, one cannot deny that an objective teleology was at work in the Cairo Working, even if it was working in and through the mind of Aleister Crowley.

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[69] Op. cit., III, 46.
[70] 1-939 encodes 93 as a palindrome.
[71] Ibid, III, 7f.

Thelemites call that teleology "Aiwaz." Aiwaz himself implies his essential identity with Crowley by identifying himself with Hoor-paar-kraat. Yet Crowley's insistence that he could not "find" Aiwaz by meditative self-analysis (*mahasatipatthana*) may be perfectly accurate. If Aiwaz is the teleological essence of Crowley's psyche, then he represents a higher order of being than Crowley himself, with which he is nonetheless essentially identical. He is Hoor-paar-kraat, the Lord of Silence, the Secret Seed or Self or Hidden God, the mind stream (*santana*), the "Holy Guardian Angel" or *yidam*. He is the whole, so no amount of analysis will "find" him, no more than a hypercube can be conceptualized in a lower dimensional universe, or the hyper-crystal of quantum gravity research (QGR).

In recent years, the evidence for the essentially energetic and probabilistic character of "matter"; the transpersonal dimensions of human consciousness, including the phenomena of "superconsciousness" and *psi*; the existence of self-conscious personalities that are independent of the ego; the objective reality of a vast collective shared consciousness underlying ego-consciousness; the post-mortem survival of the human personality and samsara; the capacity of the psyche to "relativize" the phenomenal, spatio-temporal matrix of human experience; and the virtual certainty that non-human civilizations, whose science must be thousands or even millions of years ahead of our own, exist, has become incontrovertible and has changed our fundamental understanding of the nature of reality. The debate is no longer scientific but ideological, in which the rationalist zealots of scientism have replaced the inquisitors of the middle ages. In this light, Crowley's work appears both comprehensible and progressive. Moreover, the essentially paradoxical or dualistic understanding of the Augoeides, in which he both is and is not his avatar, finds its parallel in the essential duality of matter itself, which is both particular and wave-like, material and energetic, discrete and continuous, finite and infinite, depending on the point of view that one chooses to adopt in the act of observation: and this point of view is no mere ideological prejudice, but actually "collapses the wave form," defining the objective physical fact. From this point of view, it no longer matters whether

the words of the *Book of the Law* originated in the mind of Aleister Crowley, for the mind of Aleister Crowley is as ontologically given as any other natural phenomenon. What matters is that these words originated in conjunction with Crowley's ultimate realization of his own essential ground, which is the Self of the Universe and therefore universal. It is precisely this realization that made Crowley the prophet of the New Æon, and which makes anyone who achieves it a "star." As the *Book of the Law* says, "All words are sacred and all prophets true; save only that they understand a little; solve the first half of the equation, leave the second unattacked. But thou hast all in the clear light, and some, though not all, in the dark."[72] The exegetical-hermeneutical challenge is to interpret the *Book of the Law* in the light of the universal, not the contingent, for only in this light is anything "of all truth."

[72] Ibid, I, 56.

3
Who Was Aiwaz? The Strange Story of Samuel Jacobs and Aleister Crowley

The first time the name of Aiwaz (or Aiwass, as Crowley spelled it) was heard by Aleister Crowley was in March 1904, when his wife, Rose Edith Crowley née Kelly, spontaneously entered a state of trance. It is often forgotten that it was not Aleister Crowley who sought out the Cairo Working. It was an unknown intelligence communicating itself through the mediumship of Rose that called Crowley to fulfil the role of the Beast 666, with which he had identified himself both in his childhood imaginings and in his poetry. It was Rose who told Crowley that the source of the cryptic messages concerning the Child, Osiris, Horus, the Equinox of the Gods, Christian Rosy [sic] Cross, and the Solar Force was one Aiwaz. Years later, Crowley would state that he had never heard this name before. This is probably true. Aiwaz (Aiwass is a significant misspelling) is very rare. A contemporary search showed that only 140 individuals have this surname, mostly in Pakistan. There are numerous variations (e.g., Aaiwaz, Aiwayz, Iwaz, etc.). At the time of writing, it is the 1,487,714th most common surname in the world, though today, with the advent of social media, it is easier to find a few Aiwazes on Facebook!

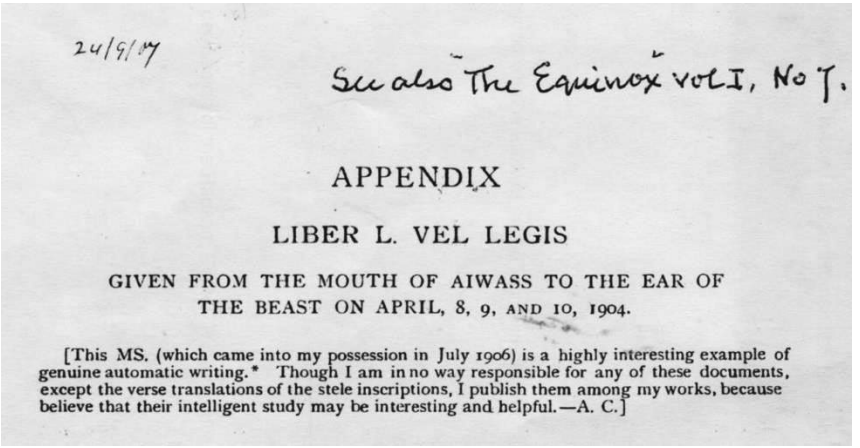
Rose instructed Crowley to sit at his writing desk at 12 noon on Friday, April 8, 1904[73] and the next two days and to write down what he heard. He obeyed, armed with paper and fountain pen (it was a Swan quill dip pen), and at 12 noon precisely he heard a voice and had a vivid impression of a ghost-like figure behind his left shoulder. Crowley described the voice as passionate, deep, musical, expressive, tenor or baritone. Crowley found the voice "startling and uncanny" because it was completely devoid of any accent, and therefore inhuman sounding. Crowley also felt the voice as an odd vibration in his heart.

The ghost-like figure was tall, dark, a little older than Crowley (Crowley was all of 28), personable, athletic, aristocratic, and Persian-Assyrian in appearance, "with a face like a savage king" (this was a psychic impression; at no time did Crowley turn and look at the figure). In Crowley's vision the figure wore a veil or mask across his eyes.

Aiwaz is identified as the speaker in the seventh verse of the first chapter of the *Book of the Law,* as the subsequent dictation came to be called: "Behold! it is revealed by Aiwass the minister of Hoor-paar-kraat." Aiwaz refers to himself in the third person. Whereas the physical voice of the *Book of the Law* is that of Aiwaz, he is the medium of the three ultimate cosmic beings: Nuit, the Egyptian goddess of the sky; Hadit, the winged solar disk; and Horus, the avenging son of Isis

[73] Interestingly, April 8 is the birthday of the Buddha according to the Japanese tradition and is probably closer to his actual birthday than the tradition that he was born in mid-May. 1904 is the year in which the British invaded Tibet, the home of Vajrayana Buddhism. The British assaulted Red Idol Gorge on April 9, 1904, on the original second feast day of AL, on the way to Gyantse, which they reached on April 11. Days of wrath indeed!

and Osiris. Aiwaz says only that he is the "minister." A minister is both a minor priest (or a priest's servant) and a high officer of the Crown (or the state). Originally, "to minister" is to serve food or drink. Aiwaz' superior is Hoor-paar-kraat (Eg. Har-pa-khered, Heru-pa-khered; Gk. Harpocrates, lit. "Horus the Child"). Harpocrates, the god of silence, is represented as a child with his forefinger pressed to his lips. In fact, the voice of Aiwaz is never heard in the *Book of the Law*. He is perfectly inscrutable. He channels the divine, but in himself, he is perfectly silent.



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See also The Equinox vol I, No 1.

APPENDIX

LIBER L. VEL LEGIS

GIVEN FROM THE MOUTH OF AIWASS TO THE EAR OF THE BEAST ON APRIL, 8, 9, AND 10, 1904.

[This MS. (which came into my possession in July 1906) is a highly interesting example of genuine automatic writing.* Though I am in no way responsible for any of these documents, except the verse translations of the stele inscriptions, I publish them among my works, because believe that their intelligent study may be interesting and helpful.—A. C.]

At first Crowley interpreted the Cairo Working, as he called it, as an astral vision and the Book of the Law *as an automatic writing*. Crowley, who intensely disliked spiritualism, was embarrassed by the *Book of the Law* and distanced himself from it, but, clearly, it also fascinated him. He doodled on the cover page of the Book. There is a large stain on the first page of the third chapter. He took the Cairo Working seriously enough, however, to inform S.L.M. Mathers, the Chief of the Hermetic Order of the Golden Dawn, that a New Æon had begun with Crowley to supplant Mathers as the Head of the Order. Mathers's reply, if he wrote one, is not preserved as far as I know. After some preliminary cabbalistic analyses, Crowley ruminated whether to include the Book in his collected works, then promptly lost the manuscript.

Crowley carried on with his spiritual work without any further reference to the *Book of the Law*. By this time he was no longer merely a magician, he was a mystic, seeking personal communion with his own Godhood. He invoked his Holy Guardian Angel. He crossed the "Abyss" and attained the grade of Master of the Temple of the A∴A∴ or Silver Star. He founded the Order of the A∴A∴ without reference to the Cairo Working or the *Book of the Law,* based rather on his experiences in the Hermetic Order of the Golden Dawn, Yoga, Buddhism, and metaphysical philosophy that he synthesized in his philosophy of "Crowleyanity" and Scientific Illuminism, in or about 1907. On this system, Crowley superimposed the memorization of the Holy Books (the *Book of the Law* itself was memorized in part in the grade of Zelator). The only specifically "thelemic" task of the Great White Brotherhood is *Liber V,* the Ritual of the Mark of the Beast, in the grade of Philosophus. "Sex magick" is also Thelemic, of course, though not exclusively so. One finds it in the Kalachakra and in many other places as well.[74] This was later grafted onto the original system in *Magick in Theory and Practice,* especially the grades of Zelator, Philosophus, and Adeptus Within in connection with the formula of the Rosy Cross in the College of the Holy Ghost and Devotion to the Order. Thus, the final system of the A∴A∴ includes both the Law of Thelema and the Supreme Secret of the O.T.O., without being subordinate to either. The central tasks of the Great White Brotherhood are simply the underlying universals of the Great Work attributed to the Cabbalistic Tree of Life (*Etz Chayim*).

The story of Crowley's conversion to his own religion of Thelema—or, rather, the religion that had been revealed to him as the apotheosis of his own work—would take us too far afield to repeat here. Suffice to say that Crowley came to realize the significance of the Cairo Working only after he crossed the Abyss, and rededicat-

[74] Including the Hindus, Buddhists, Taoists, Sumerians, Egyptians, Cabbalists, Gnostics, Sufis, Swedenborgians, William Blake, John Dee and Edward Kelley, etc. Even the UFO engima has something analogous! See Nikolas and Zeena Schreck, *Demons of the Flesh,* passim.

ed his life to the promulgation of the Law of Thelema in June 1909, more than five years after the original event.

In the course of his subsequent career, Crowley explained the identity of Aiwaz in different ways, not necessarily mutually exclusive. Crowley identified Hoor-paar-kraat, the silent child-god of the sun, with the True Self, which would make Aiwaz the "minor" of the True Self, the Holy Guardian Angel, interior Genius, or "dæmon."[75] Whereas the True Self is the being of the self and therefore utterly unknowable, the Genius is the True Will, ultimately one with the True Self, the dynamic/kinetic "going" in its ultimate and most essential aspect, the realization of which confers the essential empowerment of the grade of Major Adept of the Inner College of the Great White Brotherhood. In the biographical note to *The Book of Thoth* Crowley states that he attained this grade in April 1904. More generally, Crowley identified Aiwaz with the libido, more in the extended Jungian sense of "psychic energy" than in the Freudian, strictly sexual sense. Although Crowley certainly regarded Aiwaz as both a magical formula and an individual, at no time did Crowley consider that Aiwaz might be the proper name of a man. Crowley thought the word was an artificial cabbalistic construction like ABRAHADABRA or BABALON.

2

In 1918, Crowley was working in New York City as the editor of a popular magazine, *The International,* owned by German busi-

[75] In the Ab-ul-Diz Working Crowley was informed that he was the "demon" of the æon, and his age the number of Chaos (1400). More, properly, ATh is a contracted form of AVTh, "sign," indicative of the accusative tense. Crowley also glosses this word as "the" or "Essence" (401), "the sum and essence of all, conceived as One." See *Sepher Sephiroth, Liber LVIII,* and John Symonds, *The Great Beast,* pp. 157, 171. Contrary to Symonds's rather negative interpretation, the connotation of the word "demon" (daemon or *daimon*) is not necessarily pejorative. Ab-ul-Diz also identifies Perdurabo with the number 65, Adonai or the "Holy Guardian Angel," "the most spiritual form of force." Interestingly, 1400 years before the Ab-ul-Diz Working in 1911 indicates the year 511, which is about the time that Crowley said he attended a council of masters that included Mohammed, "Christian Rosenkreutz." Luther, and Adam Weishaupt. The 6th century also marked the transition from classical antiquity to the middle ages.

nessman George Sylvester Viereck. At the same time, he was performing a series of magical rites with his "scarlet woman," Roddie Minor. These operations consisted of interviews with a preterhuman intelligence that called itself Amalantrah,[76] through the mediumship of Roddie. These deeply obscure interviews seemed to continue themes and symbols that had at first appeared during a previous series of operations, conducted eight years before, with a different woman, Mary d'Este Sturges, the secretary of noted dancer Isadora Duncan, in a rented villa in Italy. These efforts to contact preterhuman intelligences were doubtless influenced by the Cairo Working. The working with Mary with an entity that called itself Ab-ul-Diz resulted in the writing of *Book Four*, Crowley's celebrated classic in four parts on Meditation (Yoga), Magick, and the Cairo Working. Book Four, Part III—*Magick in Theory and Practice*—is widely regarded as Crowley's *magnum opus,* and has been described as a postmodernist classic.

During the evening of Sunday, February 24 at 9:30 p.m.,[77] Crowley was trying to get the Hebrew spelling of the Greek

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[76] The nature of this vision is curious. In her first vision, Roddie describes a candlestick that breaks off at the stem, becoming a crown: "The crown *floated in the air, tilted at a slight angle*; and *a circle, which was a halo, came down from heaven* and dropped into the crown. In the center a wand came, and then it all *hovered* above the candlestick with *a veil round it. The veil in some ways appeared as rays of light*" (italics added). Many years later noted astronomer, computer scientist, and UFOlogist Jacques Vallée theorized that descriptions like this constitute the historical basis of the UFO phenomenon in his book, *Passport to Magonia* (cf. C.G. Jung, *Flying Saucers: A Modern Myth of Things Seen in the Skies*). Roddie's vision was obtained with the assistance of opium. UFO experiences are also reported by people who take *ayahuasca* and other psychedelics. Vallée does not, however, believe that UFOs are extraterrestrial. Another interesting comparison with UFOs, also noted by Vallée, is that Amalantrah/UFOs often communicate using symbolic allusions, often obscure and complex, rather than "words," such as one might expect from an "alien" or "præterhuman" intelligence that does not necessarily communicate in English or even in language as we understand it. The symbolic level of consciousness or sentience is pre-linquistic; perhaps it is ontologically primordial (see Ernst Cassirer, *The Philosophy of Symbolic Forms*).

[77] In his *Confessions* Crowley says that this was a Saturday. Elsewhere he says that this incident occurred in January. However, the correct date and time are given in *Magick in Theory and Practice,* p. 258.

ΘΗΡΙΟΝ. Crowley wanted a phonetic equivalent transliteration that added up to 666. The answer that Amalantrah gave was wrong, but seemed to imply or allude to a simpler answer that eluded Crowley. Crowley claims that he could not find a suitable transliteration, even though the solution is only two steps removed from a direct literal rendering of the Greek letters. What is even more surprising is that on the following Tuesday Crowley found a letter at his office from a reader of *The International*. The letter was not addressed to Crowley, but to Viereck, the owner of *The International,* who had put the letter, received on Monday, on Crowley's desk for reply. The letter, which survives in the Warburg collection in London, was essentially a fan letter and the writer a fan of the magazine and a reader of Crowley's. He had read Crowley's article in which he had stated that the Hebrew spelling of ΘΗΡΙΟΝ was unknown. The writer tried his hand at the puzzle and, not surprisingly, found the solution in the letters תריון. Crowley was already intrigued when he read the Americanized signature of the writer: Samuel *Aiwaz* Jacobs (Shmuel [Samuel] bar Aiwaz ["son of Aiwaz"] bie Yackou de Sherabad). Then he noticed the date of the letter. It was February 24, 1918, the exact date of the interview with Amalantrah in which he had tried to obtain the Hebrew spelling. Crowley wrote to Mr. Jacobs and asked him for the Hebrew spelling of Aiwaz. Jacobs's reply, עיוז, struck him to the core. The letters added up to 93, the number of Thelema, the key number of the *Book of the Law*! The exact extent of Crowley's subsequent communication with Samuel Aiwaz Jacobs is unclear. Jacobs, an expert in metaphysical verse, had clearly read Crowley with deep attention. In 1918

America, it was surely unusual in the extreme, if not unknown, for anyone to write positively about the Antichrist! In fact, after Crowley left New York City his book, *The Blue Equinox,* created a scandal in which Crowley's publisher was accused of being a Satanist. Jacobs subsequently corresponded with Charles Stansfeld Jones, Crowley's American representative, in August 1918, but there is no evidence he joined either the O.T.O. or the A∴A∴. At some point Jacobs shared with Crowley Jacobs's theory that Aiwaz was the proper name of the god of the Yezidis (in a 1929 interview Jacobs himself identified the name "Aiwaz" with Satan). Based on the scholarship of the time, it was believed that the Yezidis, a Kurdish people located in northern Iraq, worshipped a primitive form of Satan. This became the basis of Crowley's subsequent identification of Aiwaz with Satan in *Magick in Theory and Practice,* especially in "Liber Samekh" in the Appendix, which in turn he identified with the Egyptian god Set, the enemy of Horus (the conflict between Horus and Set is, mystically interpreted, two sides of the same coin; thus, Set is the "secret name" of Horus in the *Book of the Law*). Jacobs and Crowley believed that Yezidism combines traditional Sumerian beliefs with Islamic Sufi heresies (an unpopular theory today). According to Yezidi belief, Melek Taus, the Peacock Angel, is the chief of seven Angels that are set over the world by God. His other name is Shaitan or Shaytan. The Yezidi belief system is reminiscent of the Gnostic Nag Hammadi scriptures. Like the Gnostic Sethians, the Yezidis identify the disobedience of Satan as a devout act. The Yezidis follow the Koran, which states that Satan was cast down by God for refusing to submit to man. Like some Sufis, the Yezidis believe that God's command was a test, and only Iblis understood this. In fact, God was testing the angel's love of him. Like the adherents of the Romanian Iron Guard, Iblis was willing to disobey God and endure hell itself rather than give up his love of God and submission to the Highest. Thus, Iblis is the true Muslim.

For his part, Crowley referred to Jacobs as a "Brother." This has been taken to mean that Crowley recognized Jacobs as a Brother of the Great White Brotherhood, i.e., a Secret Chief, in which case Crowley's statement in *The Equinox of the Gods* that he has seen

Aiwaz and other Secret Chiefs in person may refer to Jacobs, although there is no evidence that the two ever actually met. Jacobs may also have been a fellow Freemason. Crowley came to identify Aiwaz as an Ipsissimus of the Great White Brotherhood, and the Secret Chief that is responsible for the initiation of the Earth during the current cycle of the New Æon.

3

Samuel Aiwaz Jacobs (1890/91–1971), Persian-Assyrian by birth, was an American printer, typographer, compiler, and poet who founded the Golden Eagle Press in the 1920s in Mount Vernon, New York. Jacobs became the typesetter and press agent of e e cummings (it was Jacobs who introduced the lower-case display of cummings's name), and designed books for Covici Friede, New Directions, Oxford University Press, and Dutton. He also designed two original typefaces and was an authority on metaphysical verse. He produced many books for his own and other's presses, including a fine edition of Chaucer. Jacobs was clearly influenced by libertarian notions similar to those of Aleister Crowley, as shown in the following quotation:

> To those of you who will begin, as I did, at an early age to be interested in creative effort, I have a word or two to say: Follow no one. Only you can lead yourself. Be open-minded and ready to reject every extraneous influence. Use your own. Talk is cheap; let others talk. Pay no attention to them or to me. Shun them and me with your self-discipline. Value your freedom from the shackles of the strait jacket. A rose is a rose regardless of its position on the bush. Approach your line of activity as an individual. Be independent. There is but one law to obey, the law of freedom: and obedience to that law is liberty.[78]

Although Jacobs outlived Crowley by 24 years, it is not known if anyone ever asked him about Aleister Crowley. In 1904, he was 14 years old.[79]

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[78] Samuel Aiwaz Jacobs, quoted in Marshall Lee, *Books for Our Time*.

[79] Symonds unaccountably ignores the entire Jacobs episode in his original biography of Crowley. Since Jacobs was still alive when *The Great Beast* was

Jacobs is remembered today as an early pioneer of the research into a universal script. Jacobs's fascination with alphabets eerily echoes Aiwaz' references to the mysteries of the letters and the words in the *Book of the Law*. According to Eden Naby, "Jacobs, living absorbed in letters from his youth…, may have had a strong interest in *ilm al-huruf,* that is, the science of interpreting letters and their numerical values, whether or not he also studied the practice, derived from it, of magic 'based on the occult properties of the letters of the alphabet and of the divine and angelic names which they form.'" [80] His papers are catalogued in the Philip Kaplan Collection of S.A. Jacobs (1950–1958) at the Southern Illinois University Special Collections Research Centre. His papers also reveal an interest in acoustics and in Shoghi Effendi, the Guardian of the Bahá'í Faith, so perhaps he was not as savage as the *Book of the Law* seems to imply.

first published in 1952, Symonds missed an exceptional opportunity to interview Jacobs on his relations with Crowley, additional details of which we will probably never know.

[80] Jacobs, Samuel Aiwaz.

4

The Esoteric Exposition of the *Book of the Law*

Throughout his life, Aleister Crowley interpreted the *Book of the Law* quite literally and, indeed, rationalistically. In his autobiography, humorously referred to by himself as his "autohagiography"—the autobiography of a saint—and "the Hag," Crowley remarked that

> [t]he Book of the Law was given to mankind chiefly in order to provide it with an impeccable principle of practical politics.[81] I regard this as more important for the moment than its function as a guide in its evolution towards conscious godhead. It is only while writing this chapter that I have come to understand the real purport of the Book, and it is evident that the Secret Chiefs have prevented me from putting in the clutch, as I may say, from releasing the enormous energy of the New Æon, until on the one hand, I had become capable of directing that energy wisely, and on the other, until civilization had reached the crisis in which my interference would save the race from crashing into chaos.[82]

Crowley published the first volume of his "autohagiography" in 1929, the same year in which a fascist parliament was elected in Italy, presaging the disaster to come, just four years before Hitler

[81] In fact, since the advent of the New Æon, the libertarian political ideology, popularized by Ayn Rand, has continued to grow at a steadily increasing rate.
[82] *The Confessions of Aleister Crowley,* pp. 849f.

became Chancellor of Germany. Crowley's long commentary on the *Book of the Law,* written, according to his secretary, Israel Regardie, about 1920, is a veritable prophecy of Nazism, though it would be two years before Mussolini became prime minister, and Hitler's putsch would not fail for another three years. Yet Crowley accurately prophesied the denial of civil rights, positive and negative eugenics, dictatorship, war, racism, and genocide, which were to become familiar to so many, on the basis of this text, dictated to him in 1904.[83]

The *Book of the Law* itself contains a clear prophecy of the decade of the Second World War—the greatest war in human history—some 36 years before the fact: "I am the warrior Lord of the [19]40s: ... I will be at your arms in battle & ye shall delight to slay." Clearly, as it turned out, Horus was on the side of the Allies: "Success is your proof"![84]

The foregoing indications seem clear enough, yet the *Book of the Law* itself seems to allude to a deeper meaning, which is confirmed in the writings of Aleister Crowley as well, though nowhere does Crowley present a comprehensive and systematic exposition of the Book along these lines. Rather, we discern glimpses of another way of seeing the Book lying just beneath the surface and beyond the obvious, in which the political principles of the Book yield to guidance for the evolution of humanity toward conscious godhood, as Crowley says. As Crowley states, in the face of the totalitarian threat, practical political principles trumped metaphysics. Yet the metaphysics of the Book are ultimately more important than the politics, in the wake of the fall of fascism and communism and the current imminent collapse of the last vestiges of collectivism, the welfare state on the one hand and the wage-slavery of capitalism on the other, as humanity approaches the threshold of the much heralded New Æon, the Kingdom of Horus, the Crowned and Conquering Child, i.e., of Man.[85]

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[83] See *The Law is for All,* esp. pp. 89, 175ff., 192, 216, 231, 270, 271f., 319, and 321.
[84] Op. cit., III, 46.
[85] Cf. Rev. 13:18: "This calls for wisdom: let him who has understanding reckon the number of the beast, for it is a human number, its number is six hundred and

The *Book of the Law* describes itself as a book of "runes," from the Indo-European **runo,* "mystery, secret," through Old Norse and Icelandic *run* and Middle English *roun,* "secret writing." The use of the word—the only place where the book describes itself directly—also suggests that the letters themselves possess mysterious or magical properties, in the form of signs, seals, or sigils.[86] Aiwaz further warns the reader against the literal and rationalistic interpretation of the Book: "There is great danger in me; for who doth not understand these runes shall make a great miss. He shall fall down into the pit called Because, and there he shall perish with the dogs of Reason. … Also reason is a lie; for there is a factor infinite & unknown; & all their words are skew-wise."

Repeatedly, Aiwaz warns his scribe, Aleister Crowley, the prophet himself, that "thou, o prophet, shalt not behold all these mysteries hidden therein"; "What meaneth this, o prophet? Thou knowest not; nor shalt thou know ever"; "in the chance shape of the letters and their position to one another: in these are mysteries that no Beast shall divine," and forbids him from altering the text: "Change not as much as the style of a letter," "The stops as thou wilt; the letters? change them not in style or value!" The last verse of the *Book of the Law* reads, "[t]he Book of the Law is Written and Concealed. Aum. Ha."[87]

Finally, in November 1925, in Tunis, the study and discussion of the *Book of the Law* is entirely forbidden, making it in effect a sealed scripture, as in John's vision of a book that would be revealed at the end of the world: "And I saw in the right hand of him who was seated on the throne a scroll written within and on the back, sealed with seven seals; and I saw a strong angel proclaiming with a loud voice, 'Who is worthy to open the scroll and break its seals?' And no one in heaven or on earth or under the earth was able to open the scroll or to look into it, and I wept much that no

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sixty-six." (All Biblical quotations in this book cite the Revised Standard Version. Of course, as a Plymouth Brother, Crowley was steeped in the King James Bible.) Cf. the Anthropocene age, for which 1945 is proposed as the start of the new epoch of man, a.k.a. the Great Acceleration.

[86] This interpretation is confirmed by the quotation from op. cit., III, 47, infra.

[87] Ibid, I, 54; II, 27, 32, 54, 76; III, 47 (see previous note).

one was found worthy to open the scroll or to look into it."[88] Crowley had already completed his commentary in 1919–1922, a year after he claimed the grade of Ipsissimus (an initiation that culminated in the Supreme Ordeal of 1924).

Yet John's prophecy also alludes to the unsealing of this sealed scripture, and the *Book of the Law* predicts the advent of "one," a successor, who "shall expound it" and "who shall discover the Key of it all."[89] "One" did indeed appear, in the person of Achad (the Hebrew for "one") who appeared to succeed Aleister Crowley in the grade of Master of the Temple of the A∴A∴, and who discovered the key word, AL, together with its corollary, LA, which opens many mysteries of *Liber AL,* the Book of the LA[W]. However, Achad was never given the opportunity to develop his discovery and expound the Book, since his "birth" at the Summer Solstice of 1916 was, in effect, premature, brought about by Crowley's meddling, in both contravention and fulfilment of the warning of Aiwaz: "It shall be his child & that strangely. Let him not seek after this; for thereby alone can he fall from it." This story is well known and need not be repeated here.[90]

Aiwaz further elaborates on the *Book of the Law* as a system of runes or a "secret writing": "The fool readeth this Book of the Law, and its comment; & he understandeth it not [Set]. Let him come through the first ordeal, & it will be to him as silver [Isis]. Through the second, gold [Ra-Hoor-Khuit]. Through the third, stones of precious water [Hoor-paar-kraat]. Through the fourth, ultimate sparks of the intimate fire [Heru-ra-ha]. Yet to all it shall seem beautiful."[91] Thus, Aiwaz alludes to four distinct levels of meaning in the *Book of the Law,* united by beauty (*tiphereth*), the pivotal principle of the Tree of Life, but of which the outermost level—the level of the fool, literalist, or rationalist—is actually false ("he understandeth it not").[92] This principle is elaborated in *Liber I,* in

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[88] Rev. 5:1–4.
[89] Op. cit., II, 76; III, 47.
[90] Op. cit., III, 47. See *The Confessions of Aleister Crowley,* pp. 801f., and *Liber IV,* Pt. IV, pp. 98f.
[91] Op. cit., III, 63–68.
[92] This verse has both an outer and an inner meaning, which reverse each other.

which it is explained how "the Abyss," *da'ath* ("knowledge"), the false *sephira* pendant to the Supernals, *kether*, *chokmah,* and *binah*, both joins and separates the Ideal from the Real, but inevitably distorts the perfect utterance of the Wisdom of a Magus of the A∴A∴ in its downward descent, through refraction through the faculty of logic or reason (*ratio*), so that what appears to be that utterance below the abyss is actually a hopelessly garbled, degenerate, and even perverted reflection of the original Word. This process is called the Curse of a Magus, since it is the formula of his grade to preach: "By a Magus is this writing made known through the mind of a Magister. The one uttereth clearly, and the other Understandeth; yet the Word is falsehood, and the Understanding darkness. And this saying is of All Truth. Nevertheless it is written."[93] This may also explain why Crowley chose to present spiritual truths in the garb of perversity, in the full "crazy wisdom" tradition. Thus, in *Liber LXI,* Crowley wrote, "by this have all the visible systems lost the essence of wisdom. We have sought to reveal the Arcanum; we have only profaned it," and "Beware lest you interpret [the Sacred Writings] either in the Light or in the darkness, for only in L.V.X. may they be understood."[94]

Thus, it appears that Aleister Crowley's literal and rational reading of the *Book of the Law* as a system of political principles prophetic of the Second World War is historically and temporally restricted, an ultimately false reading necessitated by the "abortions" of the New Æon,[95] i.e., the first false refractions of the Word of the Magus To Mega Therion as it leavens the mind of mankind unaware. Similarly, the Word of the Magus Dionysus resulted in the abortion of Christianity, "the Great Sorcery,"[96] which inaugurated a Dark Age of a thousand years, the after-effects of which are still with us, though diminishing gradually and more rapidly now with the advent of the New Æon. However, today, as a conse-

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[93] Op. cit., 5f.
[94] Op. cit., 24, 30.
[95] See the Introduction to the 1938 edition of the *Book of the Law,* p. 14: "Democracy dodders. Ferocious Fascism, cackling Communism, equally frauds, cavort crazily all over the globe. They are hemming us in. They are abortive births of the child, the New Æon of Horus."
[96] See *Liber XXXIII*.

quence of what R. Buckminster Fuller referred to as the "acceleration of ephemeralization,"[97] the changes that previously took a millennium to work themselves out in the social sphere now occupy a fraction of that time, so it may well be that the Age of Set, the shadow or negative polarity of Horus, the Lord of the Æon, who rent the old order of Osiris limb from limb and scattered his remains across Khem, according to the original myth of Horus, is about to give way to the next phase in the evolution of the Child, the Age of Hoor-paar-kraat, Horus the Younger, characterized by the discovery of the phallus and the begetting of Horus on Isis, Mother Earth, by the resurrected Osiris, followed by his gestation, birth, and maturation.

In the original Egyptian myth of Osiris, on which the Thelemic "æonology" is based, Set, the evil brother of Osiris, murdered him, and scattered his remains across Egypt. Isis, Osiris' dutiful sister and wife, spent many years searching for the remnants of Osiris' corpse, and finally succeeded in recombining them, except for his phallus. Finally, she found his phallus buried at the foot of the Tree of Life, and succeeded in reinvigorating Osiris long enough to become pregnant with his child. Osiris' child, Horus, was born, and avenged his father's death by killing Set, taking the throne and crown of his father.

The battle between Horus and Set lasted eighty years. The living Pharaoh is Horus; in death, he becomes Osiris. Horus himself has three distinct forms: as Horus, Horus the Younger (Harpocrates), and Horus the Elder. Here is the basis for several successive developments in the evolution of the New Æon, as follows:

I. *The murder and mutilation of Osiris by Set.* A violent and chaotic period of progressive social breakdown, culminating in the advent of chaos. (The Age of Set.)
II. *The search for Osiris' remains by Isis, corresponding to the Sign of the Mourning of Isis.* This would correspond to a gradual re-establishment of the old order, accompanied by

[97] See Ray Kurzweil, *Critical Path,* esp. p. 133.

general trauma and suffering. A period of darkness. (The Age of Isis.)

III. *The discovery of the* **phallus of Osiris,** resulting in the impregnation of Isis and a period of gestation.

IV. *The gestation, birth, and maturation of Horus, corresponding to Horus the Younger (Harpocrates).* During phases III and IV, the outline of a new order gradually takes shape, though still potential. Phases I through IV are technically under the rule of Set. (The Age of Hoor-paar-kraat.)

V. *On coming of age, Horus battles with Set, corresponding to Horus the Elder.* This period would correspond to a transitional phase between the old order, represented by Osiris, and the new order of Horus, characterized by breakdown and conflict. (The Age of Ra-Hoor-Khuit.)

VI. *Horus triumphs over Set, and assumes the throne and crown of Osiris, thus inaugurating a period corresponding to Horus proper, who in the Thelemic exegesis is secretly identical with Set (thus representing the transcendence of the dichotomies of Osiris-Set, Horus-Osiris, Harpocrates-Horus, and all other dichotomies).* This is the New Æon proper (the Age of Heru-ra-ha). Crowley intimates that it will take several centuries to reach this stage.[98]

Since stage I appears to correspond to the epoch between the two world wars, it seems likely that we are in stage II. The discovery of the **phallus of Osiris** may refer to a transformative mystery the essential nature of which is still unclear.[99] *Liber CCCLXX*

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[98] Cf. the Buddhist Kalachakra, which predicts a global apocalyptic war followed by the advent of the paradise of Shambhala over the course of the next several centuries, culminating in 2424. The New Æon may also be seen as a progressive development in the wake of the "death of god," divine right of kings, and all established norms, beginning with chaos and confusion, followed by reaction, revolution, and finally the establishment of a new system of social organization based on the universal realization of the "kingly man," bodhisattva, or absolute individual.

[99] "Phallus of Osiris" in Greek is ΦΑΛΛΌΣ ΤΟΥ ΟΣΊΡΗ, which in Greek Cabbala equals 1989, the crystallization of 663 (3 × 663). 663 = θεληματοσ, an inflection of Thelema, referring to "the children of God; who were born, not of blood nor of the **will** of the flesh nor of the **will** of man, but of God" (John 1:13). Cf. *Liber*

appears to imply that Set's role is to effect the transition from the Æon of Horus to that of Maat, representing the cosmic and social order that is identified with the victory of Horus over Set. Thus, it is written, "[f]or two things are done and a third thing is begun. Isis and Osiris are given over to incest and adultery. Horus leaps up thrice armed from the womb of his mother. Harpocrates his twin is hidden within him. Set is his holy covenant, that he shall display in the great day of M.A.A.T., that is being interpreted the Master of the Temple of A∴A∴, whose name is Truth. Now in this is the magical power known."[100]

The "two things" that are done are the *Æ*ons of Isis and Osiris, now passed. They are given over to "incest and adultery," because in the New *Æ*on the pairs of opposites are transcended (*coniunctio oppositorum*). Horus is himself the avatar of this transcendence, Harpocrates the realization implicit therein. Horus, the second half by Harpocrates, will dominate the first half of the æon when the "kingly men" of the future will enjoy the fruits of the first millennium.

Very likely the return of Set corresponds to a collective crisis corresponding to the crossing of the Abyss (*da'ath*), by which humanity will make the transition from *tiphereth* (the "Next Step," the Invocation of the "Holy Guardian Angel") to the Supernals (the grade of the Master of the Temple of the A∴A∴). (Homo sapiens currently inhabit the *sephira* of *yesod*, i.e., the illusory, false, egological, lunar consciousness, dominated by appearances.)[101] That is to say, there will be a collective disintegration and reintegration of the collective soul of humanity towards the end of the æon, followed by the advent of the *Æ*on of Maat. Because of this, the "magical power" will be known. Concerning this, *Liber CCCLXX* further says, "[t]hou art tossed about in the grip of the storm for an æon and an æon and an æon. But thou givest not thy sap; thou

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CCXX, I, 5, 12, 15. The sum of these verses is 32, the completion of perfection. The *notarikon* of the phrase, ΦΤΟ, is 870, σους, *Iesous* the Redeemer, and, using finals, ΣΥΗ, 608, βαπτισει, "baptize."

[100] Op. cit., 7f.

[101] In which case the *Æ*on of Isis corresponds to the *sephira malkuth*. The *Æ*on of Maat corresponds to the supernals.

fallest not. Only in the end shalt thou give up thy sap when the great god F.I.A.T. is enthroned on the day of Be-With-Us."[102]

The three æons are the *Æons* of Isis, Osiris, and Horus. The "sap" (lit. "juice, fluid") is soma, the drink of the gods of the Vedas. The "grip of the storm" is the ordeal of history. As in the Indian myth of amrita or *oja,* the churning of the ocean of *samsara* is the arduous *sadhana* by the *tapas* of which that which is essential is realized on the collective as well as the individual plane. The Hebrew for "sap," LCh (lit. "freshness, vigour"), has a gematria of 38, which is one-eleventh of 418, i.e., the result of the Great Work (418) divided by the number of Magick (11).[103] Its metathesis, 83, signifies AGLY TL, the "drops of dew" referred to by Job.[104] Similarly, Vajrayana Buddhism refers to the red and white drops (*thig le*). According to Crowley, 83 is the number of amrita itself.[105] In English Cabbala, SP is 380, the sum of the letters of Tetragrammaton multiplied by those of Adonai. As discussed in our commentary on *Liber CCCLXX,* Fiat is a form of the demiurge, the dæmon of *da'ath*, who presides over the "end," i.e., the death of the personality, and the transition from the real to the Ideal represented by the crossing of the Abyss. The "day of Be-With-Us" is the Theosophical term for the realization of cosmic consciousness.

Set, then, is the initiator, who, by the formulae of chaos and reversal (*heyoka*) inaugurates the "transvaluation of all values" that leads to the arising of a new formula based on the decadence and disintegration of the old order. He is the poison that is generated by the churning of the ocean, but which may be distilled into the medicine of immortality.[106] He dominates both ends of the æon, as the *kundalini* inhabits the *muladhara chakra,* at the end of the *sushumna*, which, raised to the *sahasrara chakra*, at its other end or pole, confers illumination (symbolized by 11, the one that is two). Thus, he is also the mediator between the poles of AL, Being, and LA, Non-being, the principle of pure dynamism. He is the

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[102] Ibid, 5f.
[103] See *Liber LVIII*.
[104] Op. cit., 38:28: "Who has begotten the drops of dew?"
[105] See "The Meaning of the Primes from 11 to 97" in *Liber 777*.
[106] Cf. *Liber LXV,* I, 13–17; V, 52–56.

"covenant" or reward of Ra-Hoor-Khuit, ABRAHADABRA or cosmic consciousness, i.e., annihilation (*nirvana*).[107] Set may be identified with the Kalki Avatar of Hindu mythology, who will inaugurate the end of the Kali Yug. In this interpretation, the period since the Second World War appears to correspond to the Mourning of Isis, during which Isis reassembles the body of her deceased husband in a state of sorrow and suffering.

At the end of his life, Aleister Crowley appears to have recognized and accepted the need for a comprehensive reinterpretation of the *Book of the Law*. In a remarkable passage, written less than four years before his death and published posthumously, Crowley wrote:

> The Book's meaning is "not only in the English" etc. ... These passages make it clear that there is a secret interpretation, which, being hidden as it is hidden, is presumably of even graver importance than the text as it stands. Such passages as I have been able to decipher confirm this view; so also does the discovery of the key number 31 by Frater Achad. *We must also expect a genius to arise who will accomplish all this work for us*. Again we know that much information of the utmost value has been given through the Hebrew, the Greek, and very probably the Arabic Qabalah. There is only one logical conclusion of these premises. We know (a) the Book means more than it appears to mean, (b) the inner meaning may modify, *or even reverse,* the outer meaning ... The value of the Book varies directly with the degree of your own initiation.[108]

Since the discovery of this "secret interpretation" that is "of even graver importance than the text as it stands" and "may modify, or even reverse, the outer meaning"[109] (i.e., the meaning explicated in

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[107] See *Liber CCXX,* III, 1.

[108] Op. cit., pp. 329f. (italics added). Critical analysis of Crowley's commentary on the *Book of the Law* shows that there are at least five levels of exegesis of the Holy Books: the concrete (which the *Book of the Law* says is actually false, though possibly necessary), the symbolic, the philosophical level (including the traditional subdivisions of philosophy, especially ethics and metaphysics), the etymological, and the Cabbalistic (including the technical *yetziratic* or natural symbolism of the letters and their numerical equations as well as the Tables of Correspondences).

[109] *Magick Without Tears,* p. 307. The method of reversal.

Crowley's long commentary on the Book) must be the lifelong search of every Thelemite, who is sworn to defend the principles of the *Book of the Law* with his or her life and to accept the Book as the word and the letter of truth and the sole rule of life, it is of great interest to learn that, scattered throughout the writings of Aleister Crowley, we find fragments of just such an interpretation. Thus, by studying Crowley's own flashes of insight into this largely uncharted area of Thelemic exegesis and hermeneutics, we can obtain insight into the modus operandi of such investigations, as well as the nature of the truths that, properly pursued, they will reveal.

One such indication is to be found in Crowley's esoteric explication of the following verse from the *Book of the Law*: "Let the woman be girt with a sword before me."[110] This is one of the so-called "satanic verses" (as I have denominated them).[111] Crowley's comment on this verse reads, "[b]ut this refers to the arming of *Vedana* with *Sanna*, the overcoming of emotion by clarity of perception."[112] In Pali Buddhism, *vedana*, literally "sensation" or "feeling," is the second of five *skandhas* (personality characteristics) and the seventh link in the "chain of conditioned arising" (*pratityasamutpada*), the nexus between "contact" (*sparsha*) and "craving" (*trishna*), by which the *skandhas* are drawn into transmigration. Sensations are pleasant, unpleasant, neutral, mental, or physical in nature. Crowley equates "sensation," as feeling, with emotion. *Sanna* is a person's ideas, their state of consciousness.[113] Crowley equates consciousness with clarity of perception. *Vedana*, "emotion," "sensation," or "feeling," is identified with the word "woman" in the *Book of the Law,* because of the somatic nature of woman. *Sanna*, "clarity" or consciousness, is identified with the word "sword" in the *Book of the Law,* because of the sword's tradi-

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[110] Op. cit., III, 11.

[111] See ibid, I, 10, 31, 61; II, 21, 24ff., 48f., 57–60; III, 4–8, 11–15, 18, 24, 26, 28, 42ff., 46. These verses increase exponentially with the dictation: three verses in Chap. I, but nine in Chap. II, and 18 in Chap. III.

[112] *Liber IV,* Pt II, p. 92.

[113] See *Potthapada Sutta,* 9.20 (in Maurice Walshe, *The Long Discourses of the Buddha,* p. 163). That Crowley would cite Pali Buddhism to explicate the *Book of the Law* is fascinating.

tional correspondence to air, the element of intellectual discrimination and linguistic analysis. The concept of being girt or armed with a weapon is then interpreted as "overcoming" in Crowley's gloss on this verse, in the yogic sense of self-control (*yama*). By interpreting this verse in this way, Crowley is assimilating the text of the *Book of the Law* to the universal symbolism of the Great Work. By so doing, he completely overcomes its morally dubious character. Crowley's precedent here is Tantra, where deep metaphysical and psychological truths are commonly presented using macabre images.

It has been suggested that the reason for the use of such images is the need to cultivate deep psychological complexes, which can only be accessed by means of such symbols, as well as the need to depotentiate the shadow, which would otherwise overwhelm and destroy the ego in the form of a compensation rather than illumination. One sees this constantly in the history of exoteric religiosity, including Crowley. Thus, one sees ascetic Buddhist lamas meditating in temples decorated with images of copulating couples in every conceivable position![114] Similarly, Crowley decorated his bedchamber in his Abbey of Thelema in Cefalu, Sicily, with his original macabre sexual paintings. This may be the explanation behind Aiwaz' use of so-called "satanic" images as well; they may not mean what they appear to mean. The precedent for this is the satanic school of literature. Their purpose may be to compel the conscious mind to assimilate the shadow, which, on the collective/historical plane, means the Age of Set. Such symbolism is peculiarly adapted to the continuing descent into the Kali Yug, in which humanity as a whole becomes ever more degenerate.

More examples of esoteric explanations of the *Book of the Law* are given in Crowley's interpretation of the verse, "The fool readeth this Book—and he understandeth it not," discussed above, as referring to the fool Parzival, i.e., Frater Achad, who "understandeth" it (being a Master of the Temple, the Grade attributed to Understanding) "not" (i.e., to be "not"), prophesying Achad's discovery of the key word, LA. Elsewhere in the Book we read, "this

[114] See, e.g., the conclusion to Bernardo Bertolucci's film *Little Buddha*.

circle squared in its failure is a key also."[115] This verse alludes to the alchemical squaring of the circle, and the value of pi, i.e., the ratio of the diameter of the circle to its circumference. Crowley knew that the Hebrew god name ALHIM, Elohim, conceals a value of pi in the numerical value of the letters; thus, 3.1415, beginning with lamed and reading backwards (thus, lamed = 3, aleph = 1, mem = 4, yod = 1, he = 5). However, this value of pi is a "failure," since 3.1416 would be more nearly correct. However, when Crowley put 93, the number of *thelema* and *agape* and a major key number of the *Book of the Law* (whence the phrase, "93 Current") "before the old Gods," he obtained the value 3.141593, which is the value of pi correct to six places, six being the number of the sun.[116] In another verse one reads, "[y]e, even ye, know not this meaning all." Crowley's comment: "Now YE is in Hebrew Yod He, the man and the woman; the Beast and BABALON, whom the God was addressing in his verse. Know suggests 'no' which gives LA, 31; 'not' is LA, 31, again, by actual meaning; and 'all' refers to AL, 31, again. (Again, ALL is 61, AIN, 'nothing'.)"[117] Yet, these are fragments of interpretation only, glimpses of a future exegesis that Crowley never completed.

When it came to the writing of his commentary, Crowley emphasized the literal and rational meaning of the Book in the light of current events. He did not incorporate these Cabbalistic clues into the interpretation. Thus, when interpreting the meaning of these passages, Crowley did not read "Had" as "Light," "all" as "power" (or empowerment), "law" and "me" as the Void (*shunyata*), "To Me" as "The Not," etc., although he recognized that these phrases are keys to a Cabbalistic interpretation of the Book that "may modify, or even reverse, the outer meaning."[118]

The classic example of this reversal of meaning is the injunction, "Do what thou wilt shall be the whole of the Law." As John Symonds accurately observes, most people regard this as an in-

[115] *Liber IV,* Pt. IV, pp. 98f.; op. cit., III, 47.
[116] *Liber IV,* Pt. IV, p. 103. Darren Aronofsky's movie *Pi* is, coincidentally, a perfect Cabbalistic allegory of the Great Work, especially the experience of the Abyss.
[117] *Liber CCXX,* III, 17; *Liber IV,* Pt. IV, pp. 103f.
[118] *Magick Without Tears,* p. 307.

junction to extreme license. However, if one equates "thou" (not "you") with the True Self, "wilt" with the True Will (will + 't,' teth, "coiling" or *kundalini*), and Law with LA, the Void, one begins to see the matter in a different Light. It appears that "Do what thou wilt shall be the whole of the Law" means, "thou hast no right but to do thy [true] will."[119] An accurate paraphrase might read, "doing the Will of the True Self, the True Will, is the holiness of the ultimate Void, or the way of Emptiness." That is, by negating the ego and eliminating the noise of consciousness one becomes whole or "holy" and the True Will manifests in perfect freedom and spontaneity as a pure ecstatic energetic "going." Since "thou hast no right but to do thy will," and most of us do not in fact know or do our wills nor are even capable of doing so, we are unrighteous and unfree, the slaves of *samsara* (rebirth). This way of seeing the *Book of the Law* is rarely recognized, even by Thelemites. Even Aleister Crowley's own commentary on the Book alternates between the esoteric and the exoteric, the latter predominating,[120] due, as he said, to the rise of fascism.

We cannot leave this discussion without drawing the reader's attention to Crowley's use of esoteric etymology in his superb recension of the Ritual of the Bornless One in *Liber DCCC,* "being the Ritual employed by the Beast 666 for the Attainment of the Knowledge and Conversation of his Holy Guardian Angel ... Magically restored, with the significance of the BARBAROUS NAMES Etymologically or Qabalistically determined and paraphrased in English."[121] In this masterly text, Crowley develops the gematria, etymology, and symbolic significance of the individual letters into a gloss on each word, consisting of one or several symbolic phrases. One is reminded of Aiwaz' assertion that the *Book of the Law* is a system of runes, i.e., magical characters, seals, symbols, or sigils.[122] Similarly, in his commentary on *Liber XXVII,* Crowley

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[119] *Liber CCXX,* I, 40, 42.
[120] See Crowley, *The Law Is for All,* passim.
[121] *Liber IV,* Pt. III, pp. 265f.
[122] This is seen most clearly in the "barbarous names" consisting of one letter only: A, OOO, I, OO and FF, which are glossed as follows:

A	*Thou air! Breath! Spirit! Thou without bound or bond!*
OOO	*Satan, thou Eye, thou Lust! [repeated thrice]*

develops a system of interpretations of the phonetic significance of the letters of the English alphabet with reference to their Indo-European, Sanskrit, and Enochian roots.[123] In particular, one may apply these techniques especially to the non-English words in the *Book of the Law,* which designate numina that cannot be expressed in ordinary English. These terms constitute the architectonic infrastructure of the symbology of the *Book of the Law*. The following summarizes the esoteric meanings of thirty of these terms:[124]

ABRAHADABRA	Cosmic consciousness
Ahathoor	Sensation function (Jung)
Aiwaz (Aiwass)	The psychopomp, dæmon, Augoeides, or "holy guardian angel," expressing the identity of the True Will and the Great Work; 93 = 418
Amn	The Hidden One
Ankh-ef-en-khonsu	The Magister Templi $8^{0} = 3^{\square}$; as "warrior lord" he is the shaman or magician who aspires to self-perfection; the Thelemic exemplar or Christ
Asar	The Dying God

I	*Thou Virgin twin-sexed! Thou Secret Seed! Thou inviolate Wisdom!*
OO	*The Eye! Satan, my Lord! The Lust of the Goat!*
FF	*Mine Angel! Mine initiator! Thou one with me—the Sixfold Star!*

These letters are, of course, aleph, Air, corresponding to the Fool of the Tarot; ayin ("eye"), Capricorn, the Devil of the Tarot; yod, Virgo, the Hermit of the Tarot; and vau (Gk. *digamma*), Taurus, the Hierophant of the Tarot, the number of whose letter is 6. The student should build up the interpretation of each name from its elements. See also "Mystic Readings of the Letters of the Alphabet" in *The Equinox,* Vol. I, No. 5, pp. 94f; "Suggestive Correspondences from the Hebrew Alphabet," in *Liber 777*; and "The Atu: Mnemonics," in *The Book of Thoth,* pp. 219f. Crowley is referring to the Gnostic Satan or Pan, the enemy of the Demiurge who redeems humanity from their imposed ignorance and material servitude in the form of a Dragon, Serpent, or Snake. 359 + 418 = 777.

[123] See App. IV to commentary on *Liber XXVII*.

[124] Lamed, L, = 30, concealing Heb. AL, "power." Thirty is the number of æons in the Gnostic system, and the number of "æthyrs" in the Enochian system. Buddhism also has thirty "abodes," counting the highest, trans-dual abode (the sphere of neither perception nor non-perception) as 0, which altogether make 31.

Aum	Silence; the whole process of creation out of Nothing
BABALON	Nature; Universal Life; vitality; the Earth
Coph nia	Annihilation (*Nirvana*)
Ha	Dynamic expression of prana (*mana*); particle of exultation or joy
Had	*Aud*, the Magick Light (Energy); the metaphysical point of view (monad); *kundalini*
Heru-ra-ha	Unity of True Will and True Self
Hoor	The essential Divine principle; *mana*
Hoor-paar-kraat	The True Self; *purusha*
Hrumachis	The Sphinx
Isa	The dæmonic Christ (the crucified Jesus)
Isis	*Ain soph* (cf. Nuit)
Ka	Consciousness; that which knows (that which is dark in the ordinary man); the "mental body"
Khabs	*Ain soph aur; konx om pax*
Khephra	Intuition function (Jung)
Khu	"That which goes"; the body of rebirth (that which is "closed" in the ordinary man, i.e., trapped in the body); the karmic body
Maat	See ABRAHADABRA and Ankh-ef-en-khonsu
Mentu (Montu)	War as the Great Work; see also Ankh-ef-en-khonsu
Nuit	The continuum, plenum, or matrix underlying the phenomenal universe; *ain*; Brahm; *shunyata*; nirvana
Ra	The Self; thinking function (Jung)
Ra-Hoor-Khuit	The True Will of the *Khu*
Tahuti	Logos
Thelema	Magical Will; cf. Ra-Hoor-Khuit
To Mega Therion	The theriomorphic ancestor; lord of the animals (shamanism); the Sun in his dæmonic or "wrathful" aspect
Tum	Feeling function (Jung)

By such methods as are adumbrated above, when every letter is realized as a star and every verse speaks volumes, the *Book of the Law* may be realized as the truly universal scripture it purports to be. As Crowley said, "All the meanings are true, if only the interpreter be illuminated; but if not, they are all false, even as he is false."[125]

[125] *The Law Is for All,* p. 98. Cf. "The Initiated Interpretation of Ceremonial Magic": "the world of Magic is a mirror, wherein who sees muck is muck" (*The Works of Aleister Crowley,* Vol. II, p. 204).

5
The Paradox of the Comment

The Comment is the last official publication of the A∴A∴ in Class A—"holy book," so-called—written in Tunis in 1925, fourteen years after the previous holy books were written, and less than five years after Aleister Crowley wrote his commentary on the *Book of the Law,* in response to the promise of that Book: "But the work of the comment? That is easy: and Hadit burning in thy heart shall make swift and secure thy pen."[126] After twenty-one years of study and discussion, the Comment, as anyone who troubles to read it will see, forbids the study and discussion of the *Book of the Law,* advising the reader to "destroy this copy after the first reading," and referring him to the writings of Aleister Crowley, by appeal to which only "[a]ll questions of the Law are be decided ... each for himself." Anyone who violates this prohibition is anathema. One is reminded of the Aga Khan, whose followers ascribe to him alone the right to read and interpret the Koran, whose authority they then follow. This is merely the logical conclusion of the original (and quite valid) position taken by the Catholic Church toward the Bible. In view of these historical precedents, Colin Wilson's incredulity is less than convincing.[127]

Nonetheless, there are other problems associated with the Comment, not least of which is Crowley's own failure to interpret the prohibition on studying the Book at all. In his comment on the

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[126] Op. cit., III, 40. There are three references in *Liber CCXX* to the Comment: I, 36; III, 39f. The sum of the digits of these verses (3 + 6 + 3 + 9 + 4) equals 25, the common year in which the Comment was finally written.
[127] See *Aleister Crowley*, p. 72.

Comment, Crowley seems to imply that only discussion is forbidden: "One High Court of Interpretation, each for himself alone." Crowley actually predicts the advent of a "genius … who will accomplish all this work for us," i.e., the elucidation of "a secret interpretation, which, being hidden as it is hidden, is presumably of even graver importance than the text as it stands [which may] modify, or even reverse, the outer meaning" [sic].[128] Thus, Crowley, who is supposed to be manning the helm, actually throws the Comment off course, sowing the seed of schism in the bosom of his own embattled religion of Thelema.

Since we are required by the Comment to regard Crowley as the sole legitimate exponent of the *Book of the Law,* there is no escaping this paradox. According to Aleister Crowley, a genius will arise who will promulgate a superior exposition of the Book than Crowley's own, yet the Comment forbids the Book's study and discussion, and refers the reader back to Crowley's primary authority. *This is the paradox of the Comment.*

Crowley does not really seem to expect his followers to not study the Book, since the Minerval of the O.T.O. is sworn to do so (although that oath was written before the reception of the Comment), but Crowley adds that "[t]he value to you of the Book varies directly with the degree of your own initiation." Since the only value of the *Book of the Law* lies in its contents, which must be read and studied to be understood, this quotation clearly implies the same.[129] The root of the Comment goes back as far as 1912 since, in his commentary on *Liber 333,* we read: "By 'devotion to Frater Perdurabo' is not meant sycophancy, but intelligent reference and imaginative sympathy. Put your mind in tune with his; identify yourself with him as he seeks to identify himself with the Intelligence that communicates to him the Holy Books."[130] The implication, of course, is that it is inappropriate for us, who are "not so

[128] *Magick Without Tears,* pp. 27–30.
[129] Ibid. See also p. 2: "you should have a copy of *The Equinox of the Gods* and make *The Book of the Law* your constant study."
[130] Op. cit., p. 179.

chosen,"[131] to devote ourselves directly to the Holy Books. This is reaffirmed in *The Equinox of the Gods*:

> I lay claim to be the sole authority competent to decide disputed points with regard to the Book of the Law, seeing that its Author, Aiwaz, is none other than mine own Holy Guardian Angel, to Whose Knowledge and Conversation I have attained, so that I have exclusive access to Him. I have duly referred every difficulty to Him directly, and received His answer; my award is therefore absolute without appeal.[132]

Yet Aiwaz Himself seems less certain. He says, "[c]hange not as much as the style of a letter; for behold! thou, o prophet, shalt not behold all these mysteries hidden therein." In addition, in Chapter II, v. 76 (which number equals ChBYVN, "hiding place"), he reiterates a similar message: "What meaneth this, o prophet? Thou knowest not; nor shalt thou know ever." Again, "in the chance shape of the letters and their position to one another: in these are mysteries that no Beast shall divine. Let him not seek to try."[133] These verses seem clear enough; perhaps they are what led Crowley to prophesy the advent of the genius discussed above. In any case, they prove that "Ankh-ef-en-khonsu" must not be considered a perfect exponent of Aiwaz' Message. Judging from the reiteration, rather the opposite. (These verses also show that Aiwaz, whoever or whatever he may be, cannot simply be identified with Crowley's ego.)

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[131] *Liber CCXX,* II, 17.

[132] Op. cit., p. 127. Cf. the following, from "Z-2," an official paper of the Hermetic Order of the Golden Dawn: "let the Adept remember that this process here set forth is on no account to be applied to endeavouring to come in contact with the higher soul of another. Else thus assuredly will he be led into error, hallucination, or even madness" (Israel Regardie, *The Complete Golden Dawn System of Magic,* Vol. VI, p. 46).

[133] *Liber CCXX,* I, 54; III, 47. The Cabbalistic significance of the number of each verse of *Liber CCXX* may be interpreted as a key to the theme of the verse. For this and subsequent interpretations, see *Liber LVIII; Liber D;* and "The Meaning of the Primes from 11 to 97" in *Liber 777,* p. xxv.

There are other problems associated with the Comment. Why are there no holy books after 1911, other than the Comment?[134] If the purpose of the Comment is to control the tendency to heresy, as Crowley implies, why is the prohibition on study and discussion peculiar to the *Book of the Law,* and not the remaining Holy Books or *Liber 418,* published in Class A-B (not to mention the "holy note" of *Liber CMLXIII*)? Is there some difference between them and it? Moreover, why is the prohibition on study and discussion not a violation of the Law of "Do what thou wilt," which introduces and concludes the text, as though to emphasize it? In what way is it necessary that the True Will of everyone (since "the Law is for all")[135] is to neither study nor discuss the Book, to such an extent that he or she who does so is anathema? Leah Hirsig was ostensibly expelled from the community of Thelemites for this offence!

Epistemology is a prominent topic in the Thelemic Holy Books, both in the *Book of the Law* and elsewhere. *Liber I* is all about epistemology, and it is alluded to in *Liber LXV*.[136] Doubtless, there are other references that could be cited. It is the prime paradox of mysticism: How does one give utterance to That which is beyond utterance?[137] For intelligible utterance, being subject to the dualism inherent in Reason, is necessarily relative and inferior to the experiential Truth of Being, which, being supermundane, is beyond the law of non-contradiction. Such questions must weigh

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[134] "The Comment" was never published under the Seal of the A∴ A∴ in Class A because it was published as an addendum to the *Book of the Law,* which was already published in Class A, but this should not stop us from regarding the Comment as a Class A document for at least four reasons: (1) it was added to *Liber CCXX* by the Prophet, and the *Book of the Law* is Class A; (2) it was accepted by the Prophet as the Comment prophesied in *Liber CCXX,* I, 36; III, 39f., 63, declared by Aiwaz himself to be written "by the wisdom of Ra-Hoor-Khuit" (i.e., the True Will) and "Hadit burning in thy heart"; (3) there are other examples where a Class A instruction or note has been added to a document; and (4) the instructions of V.V.V.V.V. in *Liber XI* and *DLV* must be in Class A, though not labelled as such, by virtue of their source. *Liber 418* also seems to include Class A material.

[135] Ibid, I, 34.

[136] Vide *Liber LXV,* I, 2–12, 51–56.

[137] Similarly, how does one utter the formula of the *New Æon*, since anything uttered is already old?

heavily on the mind of one engaged in the writing or reading of holy books, and we find them well reflected and expressed in the writings of Aleister Crowley. It is the special problem of a Magus 9° = 2□ of the A∴A∴, whose main work is to preach his Word to men. Moreover, hear what *Liber I* says about the task of a Magus:

> Thus is the art and craft of the Magus but glamour. ... In the beginning doth the Magus speak Truth, and send forth Illusion and Falsehood to enslave the soul. Yet therein is the Mystery of Redemption. ... By a Magus is this writing made known through the mind of a Magister. The one uttereth clearly, and the other Understandeth; yet the Word is falsehood, and the Understanding darkness. And this saying is of All Truth. Nevertheless it is written; for there be times of darkness, and this as a lamp therein. ... For the curse of His grade is that he must speak Truth, that the Falsehood thereof may enslave the souls of men.[138]

Thus, Crowley subtitled *Liber 333,* "The Wanderings or Falsifications of the One Thought of Frater Perdurabo (Aleister Crowley) which Thought Is Itself Untrue," commenting that "therefore its falsifications are relatively true,"[139] and *Liber CXI* is entitled *The Book of Wisdom or Folly*. It is surprising that such a broad hint has resulted in so little commentary vis a vis the *Book of the Law*. In the light of these verses, let us turn our attention finally to the *Book of the Law* itself.

In addition to the verses quoted above that prove that Aiwaz did not consider Aleister Crowley to be a perfect exponent of the *Book of the Law,* he is also concerned with the same epistemological problem just discussed. In Chapter I, v. 27 (which equals CHYDH, "riddle"), we read: "O Nuit [Being], continuous one of Heaven, let it be ever thus; that men speak not of Thee as One but as None; and let them speak not of thee at all, since thou art continuous!" In v. 32 (signifying the completion of perfection, totality), we are enjoined to "follow out the ordeals of my [Nuit's] knowledge," i.e., metaphysics, knowledge of Being. In addition, in

[138] Op. cit., 00, 1, 5f., 14.
[139] Op. cit., p. 4.

v. 50 (the number of the gates of *binah*, the grade of Magister Templi 8° = 3□, whose essential characteristic is the transcendence of *da'ath*, reason, and the acquisition of supernal, i.e., trans-rational, non-rational, or absolute intuitive understanding), we read, "let the fine be tried in intellect." *Jnana Yoga* is the way of the "fine" (lit. "end," i.e., those who have transcended death itself). Verse 52 (the number of external salvation) is a curse against wrong thinking: "If this be not aright; if ye confound the space-marks, saying: They are one; or saying, they are many ... then expect the direful judgements [karma] of Ra Hoor Khuit [lit. Sun Hawk Self, i.e., the True Will]!"

Monism and pluralism are both false, for each leads one to reject the other, whereas both 1 and 2 are equally phases of 0 (all possible combinations and permutations of which add up to 666).[140] Verse 56 (the number of True Being itself) indicates the nature of the true religion: "Aum! All words are sacred and all prophets true; save only that they understand a little; solve the first half of the equation, leave the second unattacked. But thou hast all in the clear light [*prabhasvara]*, and some, though not all, in the dark." *Aum* is the Indian sacred syllable signifying the whole cosmic process, including birth (*a*), life (*u*), death (*m*), and immortality (*gn*).[141] Here we see the first positive indication of the religion of the New Æon as the religion of all religions, all the differences of which are reconciled in the alembic of transcendent reason, by means of the method of *coniunctio oppositorum* or the un-

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[140]
012
021
102
120
201
+ 210
666

Cf. *Liber CCXX*, I, 24f., commentary in *Liber LA*. Thus, 666 is the sum of all possible combinations and permutations of the three primary principles of existence. Cf. the combinations and permutations of the three primary principles in *Liber XXVII*.

[141] MGN = 93; AUMGN = 100.

ion of opposites (which Jung denominated the "transcendent function").[142]

In Chapter II, v. 5 (the number of the quintessence, or unifying element, synthesis) the foregoing thought is carried over into action (5 = Mars, strength or power): "Behold! the rituals of the old time are black. Let the evil ones be cast away; let the good ones be purged by the prophet! Then shall this Knowledge [gnosis] go aright." In addition, in v. 6 (the number of the Sun, or illumination), "therefore is the knowledge of me [Hadit, the universal principle of differentiation or discontinuity, Mara, Satan, or Chaos, identical with MH = Nothing] the knowledge of death." That is to say, this is a transcendent knowing.

Crowley, who was committed to Buddhism and rationalism at this time, hated the *Book of the Law*—an ambivalence that never seemed to depart entirely: "O prophet! thou hast ill will to learn this writing. I see thee hate the hand & the pen; but I am stronger. Because of me in Thee which thou knewest not. for [sic] why? Because thou wast the knower, and me."[143] Verse 12 may allude to the Buddhist doctrine of *anatman*, whereas v. 13 seems to say that Crowley's addiction to sophistry caused him to be seduced by this doctrine and fail to see its self-contradictory character (i.e., who is the Self that says "no self")?

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[142] This work will take several centuries to complete, and will be based largely on the scientific study, comparison, collation, and synthesis of Hinduism, Buddhism, and Taoism with their Western equivalents, Cabbala, Gnosticism, and Sufism, together with the substratum of all of these, shamanism (or Magick), and their absolute transcendence, Pyrrhonic-Zoroastrianism (simply called Zen), in the L.V.X. of practical mystical and magical experience. (In the long dark age of the West, Cabbala, Gnosticism, and Sufism are the kernels residing in the husks, developed to protect them from the appetite of the vulgar, commonly denominated Judaism, Christianity, and Islam, but which, being flayed by the illuminated and transcendent Reason, become the chaff of superstition, and are now in the final process of being consumed in the fire of Science, which the vulgar call H-EL, but which the Adepts call the Day of Wrath, finally exposing the secret seed for the nourishment of those who *know*. Cf. *Liber CCXX,* II, 24: "Love one another with burning hearts; on the low men trample in the lust of your pride, in the day of your wrath"). Etymologically, the "day of wrath" is Indo-Eur. **agh *wer,* "dawn of wyrd," with obvious solar connotations. Cf. the Vajrayana Buddhist interpretation of "wrath" as the negative polarity of *Shakti* and the *Kalki* Avatar of the Kalachakra at the consummation of the Kali Yug.

[143] Op. cit., II, 10–13.

Obviously, there is an essential unity somewhere, even if the apparent self, or ego, is transitory and ephemeral; else, the illusion itself could never have arisen. Buddhists seek to get rid of this demon by calling it Mara. Thelemites embrace it by calling it Hadit. Verse 14 appears to allude to the transcendence of the Reason: "Now let there be a veiling of this shrine: now let the light [L.V.X.] devour men and eat them up with blindness!" In v. 17 [violence], we learn that those who have not attained this knowledge are subject to suffering and the veil of mortality: "Hear me, ye people of sighing!/The sorrows of pain and regret/Are left to the dead and the dying,/The folk that not know me as yet." In v. 22 (the accursed Dyad at play with the Shells) this Gnosis is identified with the Hadit, the Knower:[144] "I am the Snake that giveth Knowledge." Thus, the knowledge of knowledge is the knowledge of Hadit, which is the knowledge of death. This is the method par excellence for entering the Abyss. For the study of meta-epistemology—the epistemology of epistemology, or the knowledge of knowing—pushed to its limit (Padmasambhava's "thinking's thinking" [*sems-nyid*]) results in a state of insanity that leads to the transcendence of knowing itself (Crowley experienced this trance in China in 1906).[145]

Now we come to the famous attack on Because and the "dogs of Reason" in vv. 27–33, which includes the only positive descriptive reference to the text of the *Book of the Law* in that Book:

> There is great danger in me; for who doth not understand these runes shall make a great miss. He shall fall down into the pit called Because, and there he shall perish with the dogs of Reason. Now a curse upon Because and his kin! May Because be accursèd for ever! If Will stops and cries Why, invoking Because, then Will stops & does nought. If Power asks why, then is Power weakness. Also reason is a lie; for there

[144] See ibid, II, 13: "thou wast the knower, and me."
[145] See *Liber DLV* and *Liber CDLXXIV*. For the record, Crowley recommended the study of Kant's *Prolegomena*, Hume's *Enquiry*, Spencer's *First Principles,* Berkeley, Hegel's *Logik, The Questions of King Milinda*, the Pali Canon, and Keynes's *Formal Logic* to this end. The references to Milinda and the Pali Canon reveal that Crowley remained Buddhist despite Aiwaz. Thus, the Exempt Adept of the A∴A∴ is expected to study the Abhidharma!

> is a factor infinite & unknown; & all their words are skew-wise. Enough of Because! Be he damned for a dog![146]

The verse in which the word "rune" appears is 27, which we have already identified as the gematria of ChYDH, "riddle." "Rune" is therefore cognate with the mystical silence implied in Chapter I, v. 27, which we have already identified with the Sun at Midnight,[147] and perhaps the Khephra beetle referred to in Chapter III, v. 27. The number 27 itself is the third power of three, i.e., the highest spiritualization of the *neschamah*.

Moreover, what is a rune? Literally "whisper, secret counsel, mystery," OED defines a rune as a "mark having mysterious or magical powers," "an incantation or charm denoted by magic signs." Hence, rune staff—"a magic wand." Indo-European **runo* connotes a mystery or a secret, as well as a technical term of magic, cognate with Old Norse *run*, "secret writing." These verses appear to imply that the rational or logical exposition of the *Book of the Law* is not merely false but actually dangerous ("These are most dire," in the Comment), not merely because of the temptation of theology to eschew the practical demands of the Great Work, but also because these words and sentences, pen on paper, rationally comprehended, are actually pernicious. Therefore, their logical study and discussion is forbidden. This explains why only the runes of the *Book of the Law* are forbidden. The study and discussion of the other Thelemic Holy Books are not forbidden because their rational or logical exposition is true. Only this interpretation explains the distinction the Comment appears to make between the two categories of holy book.

Liber AL vel Legis—the *Book of the Law*—was dictated to Crowley by Aiwaz in His capacity as Crowley's Holy Guardian Angel in fulfillment of the task of his grade when Crowley was a Minor Adept ("without") via the path of gimel, which leads from *kether* to *tiphereth* through the pseudo-*sephira* of *da'ath*. Crowley

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[146] Op. cit., II, 27–33.

[147] "O Nuit, continuous one of Heaven, let it be ever thus; that men speak not of Thee as One but as None; and let them speak not of thee at all, since thou art continuous!"

crossed the Abyss of *da'ath*, thereby transcending the Reason, in October 1906, after which (in October 1907) books began to be received at will. Thus, as a Magister Templi 8° = 3□ of the A∴A∴, the remaining Holy Books were conveyed to V.V.V.V.V. by the Magus To Mega Therion 666 9° = 2□ via the path of daleth or by Aiwaz Himself in His capacity as an Ipsissimus 10° = 1□ of the A∴A∴ via the path of beth. In fact, one can discern the alternation between the Voices of V.V.V.V.V., To Mega Therion, and Aiwaz in the Holy Books of the A∴A∴, corresponding to *binah*, *chokmah,* and *kether* respectively. In the latter cases, none of these writings was conveyed through the false *sephira* of *da'ath*. Therefore, they are not subject to the corruption of *da'ath* discussed above in connexion with *Liber I*. Moreover, only the *Book of the Law* discusses historical and temporal considerations of the New Æon. It is a Manifesto of the New Æon, i.e., of a new social, political, ethical, cultural, and religious regime. The subject matter of the other Holy Books is purely spiritual, transcendent, and perennial.

Thus, the *Book of the Law* is peculiarly subject to Time, and indicates its apotheosis in its own transcendence in the Next Æon of Maat, it may be in a hundred or ten thousand years from now, when the formula of Horus, the *Puer Æternus,* is fully worked out.[148] Aiwaz says, "[n]or shall they who cry aloud their folly that thou meanest nought avail; thou shall reveal it: thou availest: they are the slaves of because: They are not of me."[149]

In the light of the foregoing discussion, the meaning of this verse is clear. In Chapter III, v. 11 (the number of energy tending to change, or Magick itself) Aiwaz says, "[t]his shall be your only proof. I forbid argument. Conquer! That is enough." Logical argument leads nowhere, "for there is a factor infinite & unknown; & all their words are skew wise."[150] That is to say, one cannot answer fundamental questions by argument, only by realization, which is based on self-overcoming, viz., of reason, and the direct intuitive realization of reality, since the absolute self is grounded in abso-

[148] "It may be a hundred or ten thousand years from now; for the computation of time is not here as there" (Crowley, *The Law Is for All,* p. 288).
[149] Op. cit., II, 54.
[150] Ibid, II, 32.

lute being.[151] He says, "[t]hat stele they shall call the Abomination of Desolation; count well its name, & it shall be to you as 718. Why? Because of the fall of Because, that he is not there again." The "abomination that makes desolate" is set up in place of the regular offering in the sanctuary of the Holy Covenant by a "contemptible person" that "shall come in without warning and seize the kingdom by flatteries … and he will become strong with a small people."

> [T]he king shall do according to his will; he shall exalt himself and magnify himself above every god, and shall speak astonishing things against the God of gods. He shall prosper till the indignation is accomplished; for what is determined shall be done. He shall give no heed to the gods of his fathers, or to the one beloved by women; he shall not give heed to any other god, for he shall magnify himself above all. He shall honour the god of fortresses instead of these; a god whom his fathers did not know he shall honour with gold and silver, with precious stones and costly gifts.

Immediately following the advent of this king will come the end of the age, according to Daniel. However, note that Aiwaz does not say that the Stele of Revealing *is* the Abomination of Desolation, only that *they will call it that*.[152] The implication appears to be that the God of Judaism is reason (Saturn), whereas the God of the New Age of Aquarius is beyond reason, as Uranus, the ruler of Aquarius (with Saturn, note) is the next planet beyond Saturn. He is, moreover, the planet that, while seeable, is not seen,[153] associated with revolutionary change and Magick and the eighth planet, eight being the number of regeneration and the Great Work (also sacred to Mercury, of which Uranus is a higher octave). The number 718 is 2 × 359 = ShTN, Satan (lit. "adversary"). It is also 418 + 300 = shin, the letter of Pentecost, called Æon in the new Thelemic Tarot, which now bears an interpretation of the image of the Stele of Revealing on its face, as well as 666 + 52 = Ben Therion,

[151] Therefore, the fundamental intuitions of the True Self are true, since they are given by reality itself.
[152] Op. cit., III, 96; Dan. 11:21ff., 31, 36ff.
[153] Uranus is just barely discernible by the naked eye—if one knows where to look!

the Son of the Beast. It is important to note that what is being alluded to appears to be a principle of transcendent reason, for Uranus is also the principle of the new science. One thinks of the distinction between Aristotelian and Hegelian logic and Newtonianism and the transcendental rationalism of Einsteinian relativity and quantum physics. The Satanic cultus itself was a scientific, libertarian, gnostic, and literary movement (cf. the "satanic school" of Byron and Shelley).

One must not be misled into a futile anti-intellectualism by these passages.[154] In v. 37 (man's crown, the highest principle of the soul, *yechidah*) we read that the words of the "self-slain" Ankh-ef-en-khonsu, for whom the veiled sky is revealed, are truth. In addition, we discover the following concerning the *Book of the Law*: "The fool readeth this Book of the Law, and its comment; & he understandeth it not. Let him come through the first ordeal, & it will be to him as silver. Through the second, gold. Through the third, stones of precious water. Through the fourth, ultimate sparks of the intimate fire,[155] the latter an apparent reference to *Kundalini Yoga*.

In the L.V.X. of the discussion so far these verses take on profound significance, for the outermost interpretation of the Book, i.e., the purely logical exposition of the uninitiated, is *avidya* (ignorance), whereas the various interpretations are arranged in a threefold hierarchy of meaning, access to which is earned by ordeal or spiritual crisis. One is reminded of the passage quoted

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[154] "It must be understood that the highest occult attainments are possible even to people who have no intellectual knowledge whatever. But this has been in the past a source of great iniquity, as it represents an overdevelopment of one organ of the Nature at the expense of others. It is the particular object of the A∴A∴ to see to it that progress is orderly and thorough. It must further be stated that although certain books have been chosen for particular study, the student is not thereby absolved from the general study of all of them. For it is important for him to make from the beginning a comprehensive effort to understand the entire system, first, because it is desirable that he should choose his practices from the whole armoury at his disposal, and, also, because as he advances he must be to some extent familiar with all these practices, so that he may be fitted to instruct those entrusted to his guidance." ("A∴A∴ Curriculum," in Aleister Crowley, *The Equinox,* Vol. III, No. 1, p. 18).

[155] Op. cit., III, 63–67.

above: "follow out the ordeals of my knowledge!"[156] Silver and gold clearly correspond to *yesod* and *tiphereth* respectively, these being the alchemical metals attributed to Luna and Sol. The fool, then, resides in *malkuth*. By implication, then, "precious water" refers to *da'ath*, for in *da'ath* the personality is dissolved as by the universal solvent, and "the intimate fire" to *kether*, the essential starry self, thus tracing a vertical straight line ascending the Middle Pillar of the Tree of Life. This interpretation is assisted by the numeration of the verses. 63 is the number of ABDUN, Abaddon, "destruction, place of perdition, abyss, nether world," a name of hell, i.e., matter. Here the new current appears monstrous and barbaric. 64 is a number of Mercury, i.e., the illuminated or transcendent intellect or dialectical reason. Hence, the silver ordeal is the exposure of the primary process intelligence, in which the *Book of the Law* is realized as a concealed system of mystical, metaphysical, and epistemological truths. 65 is the number of Adonai, the Holy Guardian Angel. The gold ordeal is the discovery of the True Will, or the *Book of the Law* as a system of injunctions (i.e., a way of Power). 66 is the sum of the first eleven numbers, the mystical number of the *q'liphoth* and the Great Work, and the word GLGL, "wheel, whirlwind." The crisis of *da'ath* involves the perfect dissolution (solution) of the psyche in "precious water." It involves overcoming the *q'liphoth*, the demonic or wrathful aspects of the unconscious, by assimilation. As a consequence of this ordeal, the *Book of the Law* is realized as a system of archetypal forces. Finally, 67 is the sublime number of BINH, the Great Mother, a number of the aspiration and the grade of Magister Templi 8° = 3□, also represented by 71, the number of Lam (see Frontispiece).

It is also ZIN, the path of the *coniunctio oppositorum* or transcendent Reason ("Zen"), which leads to Her from *tiphereth*. In this experience, the *Book of the Law* is realized as a perfect mirror of the Self. Everything is realized as Hadit. There is no longer any dichotomy of Self and Other. The "intimate fire" is also, of course,

[156] Ibid, I, 32.

the *kundalini*.[157] Finally, v. 75 (another number of the mystery of Being, cognate with 56, discussed above) tells us that "[t]he Book of the Law is Written and Concealed." Written—for the elucidation of the fine. Concealed—from the obscuration of the foolish. And protected from profanation by virtue of the fact that the ignorant who seek to interpret it literally are literally destroyed by its falsity; as it is written, "thou shalt know & destroy the traitors."[158] It is, therefore, a perfectly self-protective revelation, for those who misinterpret it are destroyed, spiritually, morally, intellectually, and physically.

The antechamber of these mysteries is modern "civilization," which is currently being destroyed by the very forces delineated in the *Book of the Law*. As Crowley wrote, "The world may have to pass through a period of error through me, but even the error will tend to the truth."[159] Therefore, we are led back to the mystery of the Comment, represented by the great mystery of Silence. Concerning this mystery, Crowley wrote:

> Of all the Magical and Mystical Virtues, of all the Graces of the Soul, of all the Attainments of the Spirit, none has been so misunderstood, even when at all apprehended, as Silence. ... its nature is Pure Being, that is to say, Nothing, so that it is beyond all intellection or intuition. ... But His Nature is by no means that negative and passive silence which the word commonly connotes; for He is the All-Wandering Spirit; the Pure and Perfect Knight-Errant, who answers all Enigmas, and opens the Closed Portal of the King's Daughter. But Silence in the

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[157] In *malkuth,* the *Book of the Law* is realized as a system of experiences, i.e., the transition to the Kingdom of the Crowned and Conquering Child, on the social and political planes. In *yesod,* it is realized in the imagination as a system of symbols. In *tiphereth,* it is realized consciously as the manifesto of the True Will and of self-conscious Godhood. In *da'ath,* it is realized as a system of transcendental truths, each of which implies its own opposite. The realization of *kether* surpasses articulate expression and is, therefore, perfectly numinous and absolutely individual in character.

[158] Op. cit., III, 42 (the number of the letters of a great name of God terrible and strong, and of the Assessors of the Dead, and of ChLD, "world, worldliness").

[159] Diary entry for June 10, 1923, in *The Magical Diaries of Aleister Crowley, 1923,* p. 57.

> vulgar sense is not the answer to the Riddle of the Sphinx; it is that which is created by that answer.[160]

Nor is initiation to be found in the avoidance of the necessity of ratiocination, or the mere shunning of study and discussion, for the Comment is the most Zen of the Holy Books; its diminutive duration is deceptive. It stands as warden to the *Book of the Law* and sentinel of the sanctuary of Thelema. Those who obey it immediately find themselves without. Those who disobey it immediately find themselves destroyed, hacked to pieces by the double-edged sword of their own ratiocination. But those who neither obey nor disobey, but who both obey and disobey, thus transcending the binary altogether, find themselves within the sanctuary, having transcended the dichotomies of reason and unreason, obedience and freedom, study and discussion, and all other dichotomies and contradictions, in the L.V.X. of the illuminated or transcendent Reason, for the corollary of the warning that "[w]hosoever disregards this does so at his own risk and peril" is the promise that the Book is potent to initiate.[161]

Nor let us forget that the Prophet, Aleister Crowley, did not accept the *Book of the Law* till, having crossed the Abyss, he saw its L.V.X. for the first time, for below the Abyss the Book is folly. Therefore, he who aspires to the comprehension of the contents of the *Book of the Law* according to the method of dialectical or transcendent reason will experience a direct intellectual intuition of the transcendence of reason itself, thereby providing a glimpse and perhaps a "war engine"[162] for the attainment of the state of absolute transcendence of Reason represented by the grade of Magister Templi 8° = 3□ of the A∴A∴ according to the method of *Jnana Yoga*. This is not study; it is realization. This is not discussion; it is revelation. It is M.A.A.T.

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[160] *Little Essays Toward Truth,* pp. 62f.

[161] In the Comment, "These are most dire" may also be read *d[aleth] ire*, the Hebrew letter plus the Latin verb "to go," which Crowley uttered as the Fifth Word of a Magus, proper to the Quintessence. Daleth, the letter 'd,' means "door." Thus, "to go through a door," to initiate.

[162] See op. cit., III, 7, commentary in *Liber ShT*.

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Now we are able to answer the questions posed above with respect to the Comment, which Aleister Crowley's commentary entirely fails to do. The Comment prohibits the study of the *Book of the Law* because its literal interpretation is false. Therefore its study cannot be the True Will of anyone, since the True Will, by definition, is grounded in Nuit, universal Being.[163] Nevertheless, the Book describes the conditions of the time. Its discussion is forbidden because the ultimate (axiomatic) truths of the *Book of the Law* can only be discovered based on direct knowledge or gnosis (nonetheless, the Book is profoundly philosophical). Only the *Book of the Law* is subject to these prohibitions because only the *Book of the Law* was transmitted through the refractive lens of *da'ath*; only the *Book of the Law* addresses the temporality of the New Æon; and this book of runes is written in a complex literal-symbolic rational-intuitive code. As for why there were no more holy books, other than the Comment, after 1911, the consideration of this question would carry us beyond the scope of the present inquiry.[164]

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[163] Equivalent to dharma, "truth."

[164] The period from 1910 to 1925 was a supremely important "second phase" of Crowley's magical career. During this period, he was initiated into and practised the mysteries of sexual yoga; engaged in the Amalantrah Working; founded the Abbey of Thelema; was "exposed" in the British tabloids; spread the O.T.O.; experienced the "birth" and subsequent fall of Charles Stansfeld Jones, Crowley's "magical son," predicted in the *Book of the Law*; and claimed the grades of Magus and Ipsissimus. The Comment, therefore, is the only inspired (Class A) utterance of Crowley as an Ipsissimus of the A∴ A∴ . It is as though Crowley had to attain the grade of Ipsissimus before he could write the Comment on the *Book of the Law*, which is itself the utterance of Aiwaz, who is by definition an (or even "the") Ipsissimus of the A∴ A∴ , just as he had to attain the grade of Magister Templi before he could understand the *Book of the Law*. This is also the period during which Crowley began to struggle with serious heroin and cocaine addiction. Interestingly, *Mein Kampf* was also published in 1925.

THE COMMENT

Do what thou wilt shall be the whole of the Law.

The study of this Book is forbidden. It is wise to destroy this copy after the first reading.

Whosoever disregards this does so at his own risk and peril. These are most dire.

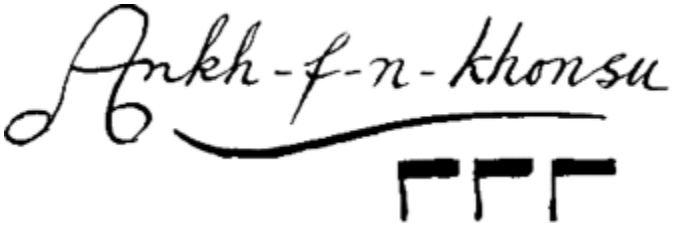
Those who discuss the contents of this Book are to be shunned by all, as centres of pestilence.

All questions of the Law are to be decided only by appeal to my writings, each for himself.

There is no law beyond Do what thou wilt.

Love is the law, love under will.

The priest of the princes,



Mystic Meanings of the Numbers

0	Mystical nihilism; Zen
1	Monism (monotheism)
2	Pluralism (dualism)
3	Spiritualization
5	Quintessence, synthesis; strength, power
6	Illumination
7	The holiest and most perfect number
8	Regeneration; the Great Work
11	Energy tending to change; Magick; chaos
17	Violence
22	The accursed dyad at play with the shells
23	Nascent life
27	ChYDH, riddle, parable, proverb, oracle; song; intrigue
32	Completion of perfection; totality
37	Man's crown; the highest principle of the soul
42	A great name of God terrible and strong; the number of the Assessors of the Dead; ChLD, world, worldliness
50	The number of the gates of *binah*; Magister Templi 8° = 3□
52	External salvation; the Son
56	True Being
63	ABDUN, Abaddon; destruction; place of perdition, abyss, netherworld, hell
64	Illuminated or transcendent intellect; dialectical reason
65	Adonai, the Holy Guardian Angel
66	Sum of 1–11; *q'liphoth*; the Great Work; GLGL, wheel, whirlwind
67	BINH, understanding; the Great Mother; aspiration; Magister Templi 8° =3□, *coniunctio oppositorum;* transcendent Reason
69	ABRAHADABRA, the Great Work, Silence; *ouroboros*; zero
71	*Binah* (Saturn), nothingness, silence; Lam (cf. 67)
75	Mystery of Being (cf. 56)
76	ChBYVN, hiding place

93 MGN; reverberation into Eternity; DTP, the sum of the horizontal paths of the Tree of Life
100 AUMGN; the whole cosmic process
300 Pentecost; the Æon
359 ShTN, Satan; adversary
418 The Great Work (cf. 69)
666 The Beast; shamanic Lord of the Animals; theriomorphic Ancestor (*Rex Nemorensis*); phallus; the number of man
718 The fall of Because; principle of transcendent Reason

6
Comment on the Comment
Unlocking the Secret Door

Qui habet aures audiendi, audiat.

The word “comment” appears four times in the *Book of the Law*: in I, 36; III, 39f.; and III, 63. The Latin, meaning "something invented," was taken by Isidore and other Christian theologians for "interpretation, annotation." Crowley spent many years trying to write the Comment prophesied in the *Book of the Law,* “by the wisdom of Ra-Hoor-Khuit,” mystically identified with “Hadit burning in thy heart.” It took him 21 years. At last, in Tunis, Tunisia, in 1925, he wrote the Comment in a moment of pique, and published it as an addendum to the *Book of the Law*. The Tunis Comment became the last Official Publication of the A∴A∴ in Class A. For the next 22 years of his life, Crowley would not write another “holy book.” V.V.V.V.V. retired again within the veils of silence.

Despite its apparent simplicity, the Comment is a difficult work to understand. Aiwaz seems to have anticipated this: “The fool readeth this Book of the Law, and its comment; & he understandeth it not” (III, 63). For Crowley’s Comment, rather than interpret the *Book of the Law,* appears to forbid its study, advises readers to destroy it after the first reading, declares that those who discuss the Book “are to be shunned by all, as centres of pestilence,” and refers all questions of the Law to Crowley’s writings, “each for himself” (echoing, it seems, the Buddha’s last words to

the sangha in the Pali Canon).[165] This corresponds to the A∴A∴'s initiatory praxis, which discouraged group work. In effect, Crowley declares the *Book of the Law* to be a sealed scripture, like the book in Revelation: "And I saw in the right hand of him who was seated on the throne a scroll written within and on the back, sealed with seven seals; and I saw a strong angel proclaiming with a loud voice, 'Who is worthy to open the scroll and break its seals?' And no one in heaven or on earth or under the earth was able to open the scroll, or to look into it, and I wept much that no one was found worthy to open the scroll or to look into it."[166]

Some "orthodox" Thelemites have interpreted the Comment to include all of the Thelemic Holy Books (Official Publications of the A∴A∴ in Class A) and to prohibit all philosophical discourse, thus effectively establishing Thelema as an exclusively private affair, based on the fourth paragraph: "All questions of the Law are to be decided only by appeal to my writings, each for himself." The practical effect of this view has been to suppress all theoretical or "theological" exegesis of the Law of Thelema, limiting them to praxis almost exclusively. In writing, most Thelemic books are consequently practical, historical, or biographical in character.

The difficulty with the exoteric view summarized above, in addition to the fact that praxis without theory is unintelligible, is that Crowley appears to contradict it. Since we are referred to Crowley's writings by the Comment itself, this puts one in a catch-22! Specifically, in *Magick Without Tears,* a mature work published posthumously, Crowley, basing himself on the *Book of the Law,* discusses the advent of "one" who will "discover the key of it all." It is so important that I quote it in full, from the end of Chapter 48 of *Magick Without Tears:*

> The Book's meaning is " ... not only in the English ... " etc. (AL I, 36; I, 46; I, 54, 55; II, 76; III, 16; III, 39; III, 47; III, 63-68; and III, 73).

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[165] "Well-proclaimed by the Lord is the Dhamma, visible here and now, timeless, inviting inspection, leading onward, to be comprehended by the wise each one for himself (*paccattam veditabho vinnuhi*)" (*Mahasatipatthana Sutta,* 16.2.9, in Maurice Walshe, *The Long Discourses of the Buddha,* p. 241. Cf. pp. 302 and 372.
[166] Op. cit., 5:1-4.

> These passages make it clear that there is a secret interpretation, which, being hidden as it is hidden, is presumably of even graver importance than the text as it stands. Such passages as I have been able to decipher confirm this view; so also does the discovery of the key number 31 by Frater Achad. *We must also expect a genius to arise who will accomplish all this work for us.* Again we know that much information of the utmost value has been given through the Hebrew, the Greek and very probably the Arabic Qabalah. There is only one logical conclusion of these premises. We know (a) the Book means more than it appears to mean, (b) *this inner meaning may modify, or even reverse, the outer meaning,* (c) what we do understand convinces us that the Author of the Book is indeed what he claims to be; and, therefore, we must accept the Book as the Canon of Truth, seeking patiently for further enlightenment. This last point is of especial virtue: see AL III, 63–68. The value to you of the Book varies directly with the degree of your own initiation.[167]

Thus, Crowley makes it clear that a future genius will arise who will not only study and discuss the *Book of the Law,* they will declare a "secret interpretation … of even graver importance than the text as it stands." This hidden or inner meaning will not merely explicate the text of the *Book of the Law;* it will **reverse** the outer, conventional meaning. Moreover, in the introduction to *Magick Without Tears* Crowley writes to his correspondent, a quite low-ranking member of the A∴A∴ and not a genius by any means, "I think you should have a copy of *The Equinox of the Gods* and make *The Book of the Law* your constant study."[168] Similarly, the Minerval of the O.T.O. is solemnly sworn to study the *Book of the Law*! Clearly, then, since the Comment declares Crowley's word to be definitive, the study of the *Book of the Law* is permitted. How can this be?

The answer I think lies in Crowley's reference to a secret or hidden interpretation of the *Book of the Law* that reverses its outer meaning, and is even more important than the text as it stands. If we apply this broad hint to the text of the Comment itself, we may experience an intuition of what is meant. The primary dictum

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[167] Op. cit., p. 307 (italics added).
[168] Op. cit., p. 2.

of the Comment is: “The study of this Book is forbidden.” We need look no further than the dictionary. In the definition of this word, one finds “application of the mind to the acquisition of knowledge, as by reading, investigation, or reflection.” The solution of the enigma is also to be found in the Buddhist scriptures as well as in the text of the *Book of the Law*: spiritual truth is trans-rational and trans-linguistic. Therefore, it cannot be apprehended by rational analysis. This is why study is forbidden; the methodology of ratiocination is inappropriate because it is impossible. The impossible cannot be anyone's true will!

In other words, the *Book of the Law* is a Tantra. Tantras are written in a "twilight language" that has the very qualities Crowley attributes to the text of the *Book of the Law*. Tantras, like the *Book of the Law,* are written in a symbolic code that, if interpreted literally, leads to error: “These are most dire.” The literal interpretation of many Tantras would commit one to murder, incest, rape, cannibalism, the consumption of excrement and urine, etc. (rather like the Bible). Similarly, the *Book of the Law* refers to murder, the ritual sacrifice of children, cannibalism, and indiscriminate slaughter. *Following Crowley in the light of the Comment, none of these meanings is true.* The *Book of the Law* is written in a complex psycho-symbolic cipher; it cannot be interpreted literally. Thus, as the *Book of the Law* itself says, “The fool readeth this Book of the Law, and its comment; & he understandeth it not.” Yet this is precisely how fundamentalist exotericists interpret the Law of Thelema. They are ignorant fools who destroy themselves by their own folly, corresponding to the first stage of the New Æon, and bring calumny on themselves and disrepute on the Law of Thelema. Thus, they are indeed to be shunned as centres of pestilence. "These are fools that men adore; both their Gods & their men are fools" (*Liber CCXX,* I, 11). It is “wise” to destroy the Book after the first reading: i.e., the meaning of the Book is the reversal of what it says, and it can only be understood in this (twi)light. The destruction of the Book is the act of initiation into the true meaning of the Book. This is the ritual of passage through the Secret Door of the **Order of the Shunned** (lit “hide, seek safety by concealment,” from Old English *scunian*).

The verse quoted itself hints at this reversal of meaning: “The fool readeth this Book of the Law, and its comment; & he understandeth it not.” That is to say, the Pure Fool, the divine crazy wisdom master, *the mahasiddha,* the Tantric yogi, the initiate, reading the text of the *Book of the Law* in the L.V.X. of its comment, understands (*binah,* the grade of Master of the Temple) IT (the Ultimate Reality; see *Liber 333,* Chap. 31) to be NOT (LA, *shunyata,* emptiness, void, the method of reversal, etc.).

This revelation concerning the **method of reversal** (the method of LA, or LAM) constitutes the essential realization of the *Book of the Law,* sans which those who read, study, and discuss the *Book of the Law* are *without,* whereas those who comprehend these words constitute the true Thelemites, the centres of the Centre (from Greek *kentron* "sharp point, goad, sting of a wasp")—the spiritual Pivot, the Kether or Hadit, unitary and trans-dual, which will spread like a virus, as the toxin that is also a medicine. As it is written, "Even as evil kisses corrupt the blood, so do my words devour the spirit of man. I breathe, and there is infinite dis-ease in the spirit. As an acid eats into steel, as a cancer that utterly corrupts the body; so am I unto the spirit of man" (*Liber LXV,* I, 14ff.).

Moreover, I declare this new understanding of the Law of Thelema to be the Kiblah. It is time to transcend the reactionary misosophy of the sycophants.

> Let him come through the first ordeal, & it will be to him as silver.
> Through the second, gold.
> Through the third, stones of precious water.
> Through the fourth, ultimate sparks of the intimate fire.
> Yet to all it shall seem beautiful. Its enemies who say not so, are mere liars.
> There is success.[169]

[169] *Liber CCXX,* 64–69.

7
The Key of It All

Almost immediately, Aiwaz refers to a *secret* meaning in the *Book of the Law*. The company of heaven is unveiled before the children of men, assisted by the warrior Lord of Thebes, Ankh-ef-en-khonsu (a.k.a. Aleister Crowley). If something is unveiled, then that implies something that is *veiled*. Hadit, the centre, heart, and "tongue" of Nuit, is *secret*. However, it is *revealed* by Aiwaz, the minister of Harpocrates, the child god Horus in his aspect as the god of *silence*. The servants of Nuit too are few and *secret*. The ardours of Hadit, the winged flame, are also *secret*. The key of the rituals is in a *secret* word, which is ABRAHADABRA. Similarly, Nuit will be known by a *secret* name, which is BABALON. Nuit herself is *secret,* since she is not to be spoken of (i.e., cannot be described). Similarly, the ordeals are *not written of* and the rituals are *half-concealed* and half revealed. Nevertheless, the Law (*dharma*) is for all. This is the opposite of secrecy, corresponding to the manifestation of Nuit, the aforementioned unveiling/revealing, the formula of 0 = 2. Thus, the threefold Book of Law itself is the revealing or revelation. Nevertheless**, there are *mysteries* in the *Book of the Law* that *will not be known* by the prophet, Aleister Crowley, the scribe himself. Rather, one will come after him who will discover the Key of it all. He will be the child of his bowels,** Old Norse *kviðr* "womb," Old English *cwið,* Gothic *qiþus* "belly, womb." Crowley, as the mother, will beget the child, who will discover the key of it all. Similarly, Crowley, as the scribe, will solve the first half of the

equation, but *not the second.* He will behold many *mysteries, but not all* (not AL, or LA AL). The non-identity of tzaddi and the Star is another *mystery* that is *secret,* which Crowley will reveal to the wise (i.e., the gnostics, those who know). Nuit also has a *secret* glory for those who love Her. Nu is the *hiding* of Hadit, continuing the theme of the binary of *veiling* and unveiling that pervades the *Book of the Law*. The *secret* that has not been revealed is the binary relationship of Hadit and Nuit. Thus, Nuit is *nowhere* found, i.e., she is *secret, unknowable,* being the whole or totality of all possibilities and therefore infinite. Yet Nuit is known and Hadit, which is not extended, is *never found* (this is the doctrine of *anatta,* no-self). **Similarly, the scribe, Aleister Crowley, has** *not known* **Hadit.** The shrine is *veiled.* The light devours men and eats them up with *blindness.* Because he is *not,* Hadit is perfect, i.e., *not extended,* which may be understood in two ways, either as non-extension or potential, or the extension or emanation of not, nothingness, the void (*shunyata;* cf. the Gnostic plenum). Another *secret* is that the Empress and the King (daleth and he) are not of Hadit. Suffering (*dukkha*) is the characteristic of those who *do not know* Hadit. Hadit is the *secret* serpent, i.e., the *kundalini.* **Once again, the scribe, Aleister Crowley, will** *never know* **the meaning of the numbers and the words. One will follow him, who will expound it.** The *hiding* of Hadit is ended. That is, Hadit is revealed.

A word is *not known.* **Even Crowley** *does not know* **the whole meaning. There are** *mysteries* **in the letters that** *no Beast (i.e., Aleister Crowley) will divine.* **One will come after him who will discover the key of it all.** The fool reads the *Book of the Law,* and *does not understand* it (or: the Pure Fool realizes the Book as an expression of the ultimate void or emptiness that is reality itself). Rather, he goes through a series of transformations—silver (moon), gold (sun), precious water (the alchemical solvent)[170] —and in the end, he will discover it to be ultimate sparks of the intimate (inmost) fire, i.e., the *kundalini.* That is, the *Book of the Law* is ultimately resolvable into the precepts of

[170] See Lawrence M. Principe, *The Secrets of Alchemy,* p. 147.

kundalini yoga.[171] There is a splendour in the name of Horus that is *hidden* and glorious, like the midnight sun-son. The midnight sun is the illumination that appears at midnight, the moment of greatest *darkness or interiority,* the "dark retreat" (*yang-ti*).[172] The *Book of the Law* is written and *concealed* (in Buddhism, a concealed [*samvr(i)ti*] text necessarily implies that the surface meaning is a "blind" for a secret, esoteric interpretation. Strictly speaking, the literal or conventional meaning is false, a mere construct or fabrication designed to lead the hearer to a deeper, more profound understanding, while concealing the true meaning from the profane, a code in effect.[173]

The foregoing summary of relevant references in the *Book of the Law* shows quite clearly that there is a *secret* meaning in the *Book of the Law* that will *not be revealed by or known to* the scribe, Aleister Crowley. Yet it must be implicit in Crowley's writings, since the Comment says, "[a]ll questions of the Law are to be decided only by appeal to my writings, each for himself." We know of course what the key of it all is. It is the word AL, discovered by Charles Stansfeld Jones, and its correlative words, LA and Set, which altogether add up to 93, the number of THELEMA. Crowley initially recognized Jones as his magical son, but in the very process of recognizing him he "fell from it," as prophesied by Aiwaz in the *Book of the Law*. Therefore, the word was revealed and immediately *concealed* in the failure of Jones to live up to his role as the magical heir of Aleister Crowley, which he never regained, converting to the Roman Church in 1928. While the word was revealed, *its meaning never was* and the *mystery* remains: What does this revelation actually signify? *The Book of the Law* remains a *sealed scripture,* the study and discussion of which is *forbidden*. Yet Crowley predicted the future advent of a genius who would explain the significance of the word, AL, and thereby pro-

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[171] See, e.g., Sivananda, *Kundalini Yoga*.
[172] See Reginald Ray, *Secret of the Vajra World,* p. 321.
[173] See A.K. Warder, *Indian Buddhism,* pp. 147f. etc.; see index entries s.v. 'concealing', p. 553, and 'conventional', p. 554 and corresponding pages. Cf. the outer, inner, secret, and most secret meanings of Tibetan *termas*. Crowley also refers to gematria as a code.

vide the key to the decipherment of the *Book of the Law*. Clearly, the solution lies in the significance of this word, AL, applied as a key to the text of the *Book of the Law*.

The word AL means "strength, might, power," and derives from the Ugaritic word for god. Ugaritic refers to the city of Ugarit, in Syria, the birthplace of the alphabet. Ugaritic was a precursor of Biblical Hebrew. Ugarit was not discovered till 1929, 25 years after the dictation of the *Book of the Law* (hence, it was *not known* to Crowley as the scribe of the *Book of the Law*). The city was destroyed in the 12th century BCE. The pictogram of AL (pronounced 'eyl' or 'el') represents a strong controller or sovereign. It refers homophonically to Hadad (Adad), a Northwest Semitic storm and rain god identified with Baal. The symbolic animal of Hadad was the bull. He was equated with Egyptian Set and Indian Indra, among others. The Hebrew word AL also means "above, over, upon, or against." However, the *Book of the Law* makes it clear that it cannot be separated from its metathesis, LA, which refers to the *negative* (also, ignorance, *avijja*). Thus, AL-LA[174] is the God that is *Not*. This is the central revelation of the *Book of the Law,* not merely that God is *Not* (i.e., atheism), but also that God is the Void (i.e., *uncharacterizable,* the Tao, *shunyata*). Cf. the *Book of the Law*: "I am alone; there is no God where I am" (II, 23). 23 = the glyph of life—nascent life. If one adds Set = ShT = 31 (the sum of *Atus* XX and XI), one gets 93, the number of Thelema, the True Will.

The foregoing considerations clearly show that the *Book of the Law* is a mystical scripture with an *interior or secret meaning* that transcends the literal meaning and the understanding of its scribe, Aleister Crowley. This meaning refers to the realization of the interior godhead of perfect illumination of and by the absolute individual, which is identical with the True Will.

Moreover, the letters Aleph + Lamed = "ox goad," i.e., that which controls or directs the raw animal energy of the ox (or bull, see above). Aleph is the ox, strength, or leader, the "father" of the

[174] Remembering that at the time of the writing of the *Book of the Law* Crowley was still studying Islamic mysticism and Sufism. AL-LA = Allah?

Hebrew alphabet. It is also silent. Lamed is the tallest and central or middle letter of the Hebrew alphabet, which in English is pronounced 'el,' symbolizing aspiration, contemplation of the heart, and spiritual work. It is the only Hebrew letter that "ascends above the head" (the *sahasrara* chakra). Lam is also the name of a mysterious portrait drawn by Aleister Crowley, depicting an entity who Crowley referred to as his "guru" or lama.[175]

Relevant Quotations from the *Book of the Law*

My scribe Ankh-af-na-khonsu, the priest of the princes, shall not in one letter change this book; but lest there be folly, he shall comment thereupon by the wisdom of Ra-Hoor-Khuit. (I, 36)

The sun, the universal symbol of divine life and illumination, is Ra in Egyptian symbolism, Hoor-Khuit referring to "the flesh of Hoor," Horus, Egyptian *har,* meaning the falcon, the distant one, or the one who is above. Crowley wrote several commentaries, but he only considered the Comment to be inspired by Horus (see below).

Change not as much as the style of a letter; for behold! thou, o prophet, shalt not behold all these mysteries hidden therein. (I, 54)

Aiwaz reemphasizes that the letters of the Book of Law are individually significant and must be preserved exactly. Moreover, he asserts that these letters hide mysteries that will not be known to the prophet, Aleister Crowley. However, if the Book contains mysteries that Crowley would not know, how can Crowley's commentary be definitive? These two sentences create a paradox.

The child of thy bowels, he *shall behold them.* (I, 55)

Crowley will give birth to the child as a mother from his [sic] womb. Clearly, the child is spiritual, not physical. Yet Crowley tried to "beget" this child physically, magically empowered, doubt-

[175] Lam connotes Tibetan “lama.” Crowley explicitly identifies his guru (Aiwaz?) with the Vajrayana Buddhist tradition.

less interpreting "child of thy bowels" as referring to his sperm. The androgynous symbolism is obvious, however.

Expect him not from the East, nor from the West; for from no expected house cometh that child. Aum! All words are sacred and all prophets true; save only that they understand a little; solve the first half of the equation, leave the second unattacked. But thou hast all in the clear light, and some, though not all, in the dark. (I, 56)

The arrival of the child is unexpected. It cannot be planned for or produced intentionally. In fact, the coming of the child is mysterious. Aiwaz affirms that the perennial philosophy is true, but that each system represents only one part of the elephant. Therefore, even Aleister Crowley does not understand the whole: "the goal of teleology is unknown."

O prophet! thou hast ill will to learn this writing. I see thee hate the hand & the pen; but I am stronger. Because of me in Thee which thou knewest not. for why? Because thou wast the knower, and me. (II, 10–13)

Crowley resists the challenge that Aiwaz is making to Crowley's Buddhist world-view.

There is great danger in me; for who doth not understand these runes shall make a great miss. He shall fall down into the pit called Because, and there he shall perish with the dogs of Reason. Now a curse upon Because and his kin! May Because be accursed for ever! (II, 27–29)

Aiwaz refers to the words and letters of the *Book of the Law* as runes, from PIE **ru-no-,* source of Gaelic *run,* "secret, mystery, craft," cognate with Welsh, German, Celtic, and Old English terms. These runes cannot be understood rationally. They are therefore symbols, which can only be understood intuitively. The implication is that the *Book of the Law* "encodes" ultimate, trans-rational information. Presumably, therefore, the coding itself is non-rational. Even though Crowley discovered a number of symbolic words and numbers, and symbolic references in the *Book of the*

Law, no comprehensive wisdom system or "Cabbala" has ever emerged out of the *Book of the Law*. The spiritual development of the system became frozen in place due to the "abortion" of Charles Stansfield Jones. Crowley accepted Jones's resignation from the A∴A∴ on September 24, 1925. He wrote the Comment in November 1925.[176] Crowley wrote his exoteric commentary on the *Book of the Law* between 1919 and 1922.[177] Hitler published *Mein Kampf* in 1925 and 1926. No leader has yet emerged to succeed the prophet himself, certainly not Grady Louis McMurtry!

Nor shall they who cry aloud their folly that thou meanest nought avail; thou shall reveal it: thou availest: they are the slaves of because: They are not of me. The stops as thou wilt; the letters? change them not in style or value! (II, 54)

Aiwaz reassures the prophet that he will transmit the wisdom beyond reason, i.e., real spiritual truth, accurately and completely. But then Aiwaz cautions the scribe once more to preserve the letters of the *Book of the Law,* without regard to the punctuation.

Thou shalt obtain the order & value of the English Alphabet; thou shalt find new symbols to attribute them unto. (II, 55)

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[176] Crowley had already been ruminating about the Comment in connection with Norman Mudd's apparent doubts two years before. "O.P.V. [Mudd] had discussed 'What is good evidence?' It has got me going. The existence of 'evidence' of any kind involves so any arbitrary assumptions that I simply give up! But is not this one more token of the nature of Analysis? It inevitably destroys all coherence in ideas, at the end of the journey. Synthesis is then an act of pure will, which through touch of Reason would disintegrate. 'Conquer! That is enough.' My job is to construct an Universe according to my Will as expressed in *CCXX. I must issue orders to forbid all analytical work*. (Query what this may mean: what of the Comment?)" (*The Magical Diaries of Aleister Crowley,* 1923, p. 72 [diary entry dated June 20 at 12:20 a.m.]; italics added). Therefore, the complete and perfect exegesis of the *Book of the Law* is the synthesis of all possible interpretations. Such a task is not only impossible in practice, it is also impossible in theory since the number of all possible interpretations, and the sum of all points of view, is infinite. Cf. *Liber CCXX,* I, 4, 22; II, 32. The end of the words is Silence (see Crowley, *Little Essays Toward Truth,* [Chap. 14]). This is quite different from the notion that the *Book of the Law* means "whatever I want it to mean," which is really the silence of ignorance and demonstrably false, unless one already knows one's True Will. Cf. the assertion of the Comment that Crowley has the last word, which Crowley both reiterated and denied. So too must we do all.

[177] See Israel Regardie, ed., *The Law Is for All.*

Aiwaz informs Crowley that he will discover new mysteries in the English letters, paralleling the Hebrew cabbalistic system. Aiwaz' implication is that there are secret cyphers in the *Book of the Law*.

Aye! listen to the numbers & the words: 4 6 3 8 A B K 2 4 A L G M O R 3 Y X 24 89 R P S T O V A L. What meaneth this, o prophet? Thou knowest not; nor shalt thou know ever. There cometh one to follow thee: he shall expound it. (II, 75, 76)

Aiwaz provides an example. Crowley deciphered RPSTOVAL, but the solution to the rest of the puzzle eluded him. Crowley established this as a test for anyone claiming to be his successor. It has yet to be decyphered.[178] The "one to follow thee" is not necessarily "the child."

Deem not too eagerly to catch the promises; fear not to undergo the curses. Ye, even ye, know not this meaning all. (III, 16)

Aiwaz reasserts that Crowley will not understand the *Book of the Law* completely. Therefore, Crowley's commentary cannot be complete. Cheekily, he refers to the secret key of "all" = AL (one interpretation of which might be pantheism). Yod He (i.e., God, the Tetragrammaton, the divine Self) knows that the meaning of

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[178] The riddle is clearly divided into nine groups. There are 11 numbers and 19 letters, for a total of 30. Aiwaz says we are to "listen" to the "words," suggesting that these letters (and numbers?) are, or stand for, actual words. Crowley derives 418 from RPSTOVAL by taking ST (Set), based on the Tarot trumps, and AL (God) as 31. There is also another AL, making 93 in total (thus, the secret code discovered by Jones is implied here too). In addition, several allusions are reasonably clear, including the paternal principle (ABK), the secret (Y) of the Ordeal X = NOX (which adds up to 100 or 220, depending on whether one takes X as tzaddi or 210), the Ordeal of the Abyss, and the dyad returning to the void by means of the 8 (RP = 280; see *Liber LVIII*). RPSTOVAL is 8 = 418, the Great Work, as stated above, which Crowley glosses as referring to Leo, the solar-martial energy, force and force, (Tantric) pride and might. The number of the verse in which the riddle appears equals ChBYVN, "secret, hiding place." In his old comment to the Book Crowley refers to the riddle as "[a] final revelation." Thus it encodes the final or ultimate secret of the Way of Thelema (FINIS = 210). Yetziratic analysis of the letters reveals further allusions to the triplicity of *bindu* (Tao or Mercury), yoni (Luna or Kteis), and lingam (Sol or Phallus) (cf. *Liber XXVII* and *Liber CCXVI*).

the Book refers to the potential divine power or *Shakti* that abides dormant in the emptiness of the void.

All this and a book to say how thou didst come hither and a reproduction of this ink and paper for ever—for in it is the word secret & not only in the English—and thy comment upon this the Book of the Law shall be printed beautifully in red ink and black upon beautiful paper made by hand; and to each man and woman that thou meetest, were it but to dine or to drink at them, it is the Law to give. Then they shall chance to abide in this bliss or no; it is no odds. Do this quickly! (III, 40)

The word or message of the *Book of the Law* is secret and includes covert references to non-English tongues, perhaps translations (see below).

But the work of the comment? That is easy; and Hadit burning in thy heart shall make swift and secure thy pen. (III, 41)

The Comment will be an inspired (Class A) communication.

This book shall be translated into all tongues: but always with the original in the writing of the Beast; for in the chance shape of the letters and their position to one another: in these are mysteries that no Beast shall divine. Let him not seek to try: but one cometh after him, whence I say not, who shall discover the Key of it all. Then this line drawn is a key: then this circle squared in its failure is a key also. And Abrahadabra. It shall be his child & that strangely. Let him not seek after this; for thereby alone can he fall from it. (III, 47)

Aiwaz reaffirms that there are mysteries in the letters of the *Book of the Law* in relation to each other (i.e., words) that Crowley will never understand. One will come after him from an unknown place who will discover the key by which these mysteries may be understood. Crowley accepted Charles Stansfeld Jones's discovery of the key-word AL to be this word. The slash across the manuscript of the *Book of the Law* adds up to 418, a key number of the Law that is also the number of ABRAHADABRA. Jones's discovery was premature, precipitated magically by Aleister Crowley's act of

sex magick to beget a magical child, against which Aiwaz specifically warns Crowley. Subsequently, Jone's "birth" was aborted and he never explained or interpreted the message of the *Book of the Law* based on this key, which in its simplest expression means the divine power or energy *(shakti* or AL).

Now this mystery of the letters is done, and I want to go on to the holier place. (III, 48)

Again, Aiwaz refers to the mystery of the letters.

There is no law beyond Do what thou wilt. (III, 60)

Somehow, this is all in accordance with the True Will qua True Will. Therefore, it is universal and binding.

Paste the sheets from right to left and from top to bottom: then behold! There is a splendour in my name hidden and glorious, as the sun of midnight is ever the son. (III, 73, 74)

Aiwaz apparently directs Crowley to publish the holograph manuscript of the *Book of the Law* backwards. The Enochian tongue was dictated to Dee and Kelley backwards because the words when spoken forwards are potent words of power or mantras. Hebrew is also written from right to left. The reference to backwards writing may also be a reference to the twilight language. Thus, Aiwaz is implying that the words of the *Book of the Law* are *mantras*. Mantras are strings of sounds or words, consisting of a mixture of an especially meaningful or sacred language, gibberish or glossolalia, and symbols and symbolic-cognitive references. Mantras exhibit particular metrical qualities and an interior sense, and are often communicated using a highly symbolic "twilight language." The twilight language is often difficult to understand. The audible repetition of mantras, often for long periods, entrain the brain and thus precipitate spiritual experiences in one suitably prepared. Tibetan Buddhists commonly recite certain mantras hundreds of thousands or even millions of times. Such mantras may or may not be facilitated by the use of entheogens. Symbolically the emphasis on reversal may imply a "backwards" or "reverse" way of reading the text of the *Book of the*

Law itself, perhaps in the manner of Hebrew Cabbala. The twilight language is meant to transmit subtle and visionary insights incorporating pre-linguistic, experiential, and symbolic levels of consciousness. Symbolism is the first articulate expression of the ultimate level of consciousness and reality, and is vital to philosophy and art. Symbols or patterns are the information "stuff" that constitutes reality, matter itself being nothing but an inchoate chaos of potentiality. The sun of midnight is the realization of transcendent wisdom or illuminated consciousness in the darkness of N.O.X., i.e., nirvana.

The Book of the Law is Written and Concealed. Aum. Ha. (III, 75)

Aiwaz concludes with the reiterated reference to the mysterious, hidden, runic, or secret meaning of the *Book of the Law,* and provides a hint—*Aum* and *Ha* are Sanskrit words of power, alluding to the Indian tradition, including Hinduism, Buddhism, and Tantra. The addition of "ha," a Tantric word of power, is significant. HA is the unaspirated h—the Hebrew he depicting the attitude of worship and the breath—followed by the exhalation into A, the first letter representing what one might term "the spirit." Called the *visarga,* lit. “sound” or “transmission,” it expresses the innate power of manifestation that is *shakti* (divine energy), connoting the vibratory union of Shiva and Shakti, the Vajrayana Buddhist *yab-yum*. In Hinduism it is referred to as the heart of Shiva, but in Buddhism also it is a powerful symbol of the ultimate emptiness of the Tathagata's abode. In *Magick in Theory and Practice,* Crowley associates the Indian word of power, *AUM(GN*), with the formula of the New Æon, once again bringing his work into relation with Tibetan Buddhism. Crowley also produced a picture of a "lama" *(*Lam) that Crowley referred to as his guru. Both AUM and HA relate to the innate power of breath or prana. HA or AHA is the spontaneous humour of the epiphanic awakening into the blissful lucidity of enlightenment (cf. the Vision of Laughter in *Little Essays Toward Truth*). The Egyptian god Ha is called the “Lord of the Transfigured Ones.” In Sanskrit, it refers to the solar breath or exhalation (cf. *Liber CCXX,* II, 63). Thus, in the final syllable the entire message of the *Book of the*

Law is vibrated in the heart or *anahata chakra,* which is how Crowley experienced the voice of Aiwaz too. The *Book of the Law* begins and ends with Ha (Had), identifying the Sumerian-Egyptian and *mantrayana* traditions. Hadad is the Northwest Semitic and ancient Mesopotamian storm and rain god identified with Egyptian Set, the complement of Horus and the god of desert heat.

Spiritual realization is "each for himself," a phrase also found in the Pali Canon. Therefore, discussion is forbidden. Those who discuss the Book are automatically outside the system. Yet the Book predicts one to come after, and Crowley recognizes this in his writings. Therefore, when the inner meaning of the *Book of the Law* is spontaneously realized and spoken by the one to come after, exotericism will be superseded and a new "**Order of "the Shunned"** will appear, from PIE "*skeu-,* "hide, conceal." Cf. OE *scunian,* "seek safety by concealment," separating itself from the fundamentalist exotericists who represent the inferior, first stage of the work. The latter, like Tantra, will be a secret and despised order of initiates like the Sufis or the A∴A∴. *This order has yet to arise.*

8
The Hermit of Esopus Island[179]

Not quite 100 miles north of New York, in the middle of a widening in the Hudson River, in the midst of the mysterious Hudson River Valley, Esopus Island, a few hundred meters long, looks like a skeletal finger pointing north. The nearest town is Staatsburg, New York. It was to this place steeped in lore and legends that

[179] This essay was originally written as an introduction to Crowley's paraphrase of the *Qingjng Jing* (see Appendix I). I include it here because of its importance in connection with the opening to the grade of Ipsissimus that Crowley claimed in 1921. The Esopus Island retreat took place in 1918.

Aleister Crowley retired, unemployed and broke, on July 19, 1918, to embark on a "great magical retirement"—a Biblical forty days and forty nights of meditative discipline. With little more than a tent, a leaky sailing canoe, and some red paint, when he was not meditating cross-legged on the beach, he spent his time smearing DO WHAT THOU WILT and EVERY MAN AND EVERY WOMAN IS A STAR in red paint across the rocky cliffs facing the passing steamers. The local farmers kept him alive with gifts of eggs, milk, and sweet corn.

Crowley's meditative practices, in addition to the natural seclusion and semi-fasting, included sitting (*asana*), breathing (*pranayama*), mental concentration (*dharana*), and introspection (*pratyahara*), supplemented by alcohol and other drugs, possibly peyote. Crowley was also able to experiment with sexual yoga with his mistress, Roddie Minor, who he nicknamed the Camel, who brought him supplies once a week, and two other women, Marie Lavroff and Madeleine George. Crowley also experimented with an elixir of immortality, with beneficial effects that (he claimed) he experienced for years afterward.

Because of the foregoing heady mixture of spiritual exercises Crowley acquired the power (*siddhi*) of recalling past lives, which he called the "magical memory." However these memories might be interpreted, and Crowley was non-committal,[180] with the possible exceptions of Ankh-ef-en-khonsu and Éliphas Lévi, subsequent research into the psychological effects of psychedelics, NDEs, physical and psychological traumas, *kundalini* awakening, etc. clearly shows that this experience is an innate human potential that manifests spontaneously without regard for cultural milieu or personal beliefs or expectations. Thus, it is no surprise to discover that the memory of past lives is known to the Buddhists and is considered a sign of high spiritual attainment by them, the number of lives remembered correlating with the degree of attainment, the Buddha himself asserting this power despite denying the self and discouraging *siddhis* in general.

[180] See *The Confessions of Aleister Crowley,* p. 838.

Crowley's past life memories included Ge Xuan, a third century Taoist master, which Crowley, following the transliteration of James Legge, spelled Ko Hsüan. Crowley realized his identity with Ge Xuan without actually remembering any details of his life experiences. Crowley also wrote a poetic paraphrase of James Legge's translation of the *Qingjing Jing* (in Legge's transliteration, Kh*ing* K*ăng* K*ing*), the so-called Classic of Purity, attributed to Ge Xuan.

On September 5, about midday, Crowley's two-month retreat culminated in an illumination in which he experienced the Supreme Secret of a Magus:

> The meditation of this afternoon resulted in an initiation so stupendous that I dare not hint at its Word. It is the supreme secret of a Magus, and it is so awful that I tremble even now—two hours later and more ... as I write concerning it. *In a single instant I had the Key to the whole of the Chinese wisdom.* In the light—momentary glimpse as it was—of this truth, all systems of religion and philosophy became absolutely puerile. *Even the Law appears no more than a curious incident.* I remain absolutely bewildered, blinded, knowing what blasting image lies in this shrine. It baffles me to understand how my brother Magi, knowing this, ever went on. I had only one foreshadowing of this Vision of Jupiter—for so I may call it!—and that was a Samadhi which momentarily interrupted my concentration of Sammasati. This can only be described vaguely by saying that I obtained a reconciliation of two contraries of which "There is a discrimination between good and evil" is one. This experience has shaken me utterly; it has been a terrible struggle to force myself to this record. The secret comes along the Path of Aleph to Chokmah. I could write it plainly in a few words of one syllable, and most people would not even notice it.[181] But it has might to hurl every Master of the Temple into the Abyss, and to fling every adept of the Rose Cross down to the Qliphoth. No wonder One said that the *Book T* was in ashes in the Urn of a Magus! I can't see at all how it will affect me at present. Even the Way of the Tao looks idiotic—but then of course that's what it is! So I

[181] I find that I wrote it down plainly seventeen years ago! But I had no conception of its terror—one must be a Magus to get that! [Written in 1918, Crowley must be alluding to the year 1901. *The Temple of the Holy Ghost*, *Carmen Sæculare* (1900?), and *Tannhäuser* are dated "1901" in the *Collected Works.* The introduction to *Alice: An Adultery* is also dated 1901. Crowley spent much of 1901 practising yoga. M.D.]

> suppose that's it, all right. And it's freedom, in an utterly fascinating and appalling sense, is beyond my fiercest conception.[182]

This diary entry is exceptionally interesting and significant in that Crowley identifies the "supreme secret of a Magus" with the Chinese wisdom, which he identifies with a metaphysical Point of View in which all Phenomena appear merely as ephemera, including Change (*anitya*) itself. This Point of View is, of course, the being-for-itself of Time, which necessarily transcends and therefore annihilates its "in-itself." Implicitly, the Chinese wisdom in Crowley's vision is the "axle of the wheel," the "unified field theory" of spirituality, which Crowley found in the syncretism of the historical Lingbao tradition of Taoism, incorporating many Buddhist elements, such as that exemplified by the *Classic of Purity* of Ge Xuan, as well as Laozi's *Tao Te Ching*. Crowley's lifelong admiration for the Buddhist Abhidharma is well documented, even after his official conversion to the æonic, and thus time-bound, revelation of the Law of Thelema.

Thus, Crowley states explicitly that the highest perspective on the Law of Thelema is not only super-Thelemic, it is pan-Asian. In this illumination Crowley appears to assert the spiritual supremacy of the Yellow over the White School (see *Magick Without Tears*, Chaps. VI, VII, and VIII) as the Supreme Secret of the Magus. Also in *Magick Without Tears*, he would write of this vision, "the veil was no more than a shimmering, scintillating gossamer, translucent to the ineffable glory that glows behind it." The description recalls Crowley's 1906 description of Aiwaz as a "brilliant," "formless," "mesh of light" (also "white" and "self-shining").

Ge Xuan

Crowley, of course, knew about Ge Xuan (164–244 CE) from James Legge's translation of the Kh*ing* K*ăng* K*ing,* published in

[182] "The Hermit of Oesopus [sic] Island," quoted in *The Confessions of Aleister Crowley*, p. 840 (italics added). It appears that the original diary was destroyed by his renegade disciple, Charles Stansfeld Jones, to conceal a homosexual relationship between the two men.

1891.[183] In the introduction to his translation Legge describes Ge Xuan as a third century Taoist Immortal and wonder worker with a tendency to intemperance and eccentricity, very like a Tibetan *mahasiddha,* very like the famous Tibetan adept Padmasambhava, and very like Aleister Crowley. Crowley called Ge "[t]hat crazy drunken miracle-worker of the third century who upset all China with his weird practices and astounding feats, who said he was 'Holy beyond Utterance' and lived for seven years in a pig-sty, as a pig does in every way, to prove it." The comparison with Padmasambhava and with Crowley is unavoidable.

The *Qingjing Jing* is a Lingbao scripture, meaning that it is the writing of a spirit communicating through a medium. According to tradition, the transmission of the *Qingjing Jing,* originally practised by the celestial spirits, is an initiatory empowerment that must be communicated by word of mouth from teacher to disciple to be efficacious. Similar dharma traditions flourished in Tibet prior to the Chinese occupation of the country. According to the commentator Li Hsi-yueh, Ge credited his realization of the Tao to the repetition of the Qingjing ten thousand times. Ge received the oral empowerment ultimately from the Western Royal Mother, the matriarch of Chinese civilization, Xi Wangmu, through two intermediaries, and put it into writing for the first time. Thus, Ge broke his initiatory obligation of secrecy exactly as Crowley did when he published *The Equinox.*

Crowley also remembered an international council of Secret Chiefs held in the 6th century CE, 1,400 years before, during which Crowley, the youngest member, defended the minority position and volunteered to help reveal the secret wisdom to humankind in an effort, disdained by the Asian masters, to emancipate humanity. Others in Crowley's camp were Mohammed; Luther; Adam Weishaupt, the founder of the Illuminati; "Christian Rosenkreutz," the founder of the Rosicrucians; and others.

Ge Xuan's personality and life present many similarities with Aleister Crowley. Like Crowley, Ge was born to a wealthy family

[183] "*Kh*ing *Kă*ng *K*ing, or 'The Classic of Purity,'" in James Legge, *The Texts of Taoism*, App. I, pp. 247–254. It was not translated again till 1993.

and was marked with intelligence from birth. Like Crowley, Ge read voraciously and came to take a special interest in spiritual philosophy. The elder Crowley died when the son was still a boy. Both of Ge's parents died while he was an adolescent. Both Crowley and Ge were strongly attracted to nature, especially wilderness. Both travelled extensively. Both men studied under various gurus, experimented with drugs and sex, and pursued self-refinement with great assiduity. Both transmitted spirit communications of profound spiritual wisdom. Both practiced both Magick and Mysticism, as Crowley denominated the extraverted and introverted polarities respectively of the underlying secret wisdom tradition. Ge is revered as one of the three great founders of Taoism. Similarly, Crowley is a member of an elect spiritual group, the Great White Brotherhood, and the founder of Thelema. Both Ge and Crowley were practitioners of special "embryonic" breathing or *pranayama* techniques, also favoured by the Buddha, who called meditation on the breath "the Tathagata's abode." Both had many tales told about their accomplishments. Both men died with a mighty wind.

Part II

Liber

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Legis.

quia from the mouth of Aiwass to the ear of

The Beast

on April 8, 9, & 10, 1904.

(Crowley came into my possession in July 1906)

[This is a highly interesting example of genuine automatic writing. I would [illegible] possible for any of these communications, I publish them among my works, because I believe that their intelligent study would be interesting & helpful. A.C.

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The Book of NU

1. Had! The manifestation of Nuit.

"Had," or "Hudit," is the transliteration of the name of the Egyptian god Behedite used in the "L'Analyse du Musee Boulak" translation made for Aleister Crowley in 1904. In the original stele of Ankh-ef-en-khonsu, he is referred to as "the great god, Lord of the sky," and is represented by the winged solar disk. Since the *Book of the Law* uses the traditional Egyptian emblems in an esoteric sense, further inquiry into the historical characteristics of Behedite will avail us little,[185] but (it may be noted) he is a form of Horus, to whom the third chapter of the *Book of the Law* is dedicated.[186] In this verse, we learn that Hadit is the manifestation of Nuit, who is not referred to by name in the stele of Ankh-ef-en-khonsu, but who is illustrated thereon by the body of a woman arched over the firmament, her hands in the west, her feet in the east, green, from

[184] "The Book of Not." Chap. I of *Liber CCXX* records the utterance of Nuit, the Goddess of Infinite Space, the Absolute Void (*shunyata*).

[185] The gods of the Holy Books are pure philosophical abstractions, primary and therefore transcendent, transrational and therefore symbolically delineated. These are the "Platonic ideas," or *sephiroth*, whose interactions constitute the phenomenal universe, referred to in *Liber AGLA,* 30, as "Powers." The Jungian archetypes are reflections of these Powers cast on the collective unconscious of man. Their interaction constitutes the fundamental architecture of macrocosm and microcosm and the underlying basis of their transcendent unity.

[186] See *Liber ShT*.

whose vulva the Sun (Hadit) is born daily, signifying the cyclical character of existence.

Nuit and Hadit are, then, the two primary polarities of existence, Hadit the phallic principle by which Nuit is made manifest—literally, "grasped by the hand," suggesting the masturbatory cosmogenesis of Egyptian mythology. In terms of modern theoretical physics, as well as the ancient theosophies, Hadit is mind or consciousness,[187] Nuit the universal, holographic, "complex wave pattern," which David Bohm calls the "implicate order."[188] Hadit is the infinitesimal Point or metaphysical Point of View, the "quantum singularity" whereby mind manifests in matter. Their union, or "marriage," generates the illusion of matter or phenomena. However, this conception is not, strictly speaking, dualism, since the principle of Hadit evolves out of Nuit and is comprehended within Her. Nuit Herself is trans-dual. The theosophy of the *Book of the Law* reconciles all pluralistic, dualistic, monistic, and nihilistic conceptions.

2. The unveiling of the company of heaven.

The antecedent of this sentence fragment is obscure. Does it refer to Hadit, the subject of the previous verse; to Nuit; or to something else altogether? If to Hadit, then the word "unveiling" is parallel to "manifestation." Since the original etymological signification of a "veil" is a "web," this suggests the "layering" of phenomena (interference pattern) that obscures the implicate order of the underlying waveform (Nuit). In this case, the "company of heaven" is the first description of Nuit. However, a "company" is typically complex; here we see the pluralism of phenomena, which results from the union of Nuit and Hadit. The company of heaven is the stars, the interaction of the rays of which constitutes the web of

[187] Cf. the mind stream (*santana*).
[188] See David Bohm, *Wholeness and the Implicate Order*, passim.

phenomena (cf. the Star Sponge Vision). Elsewhere, Hadit is symbolized as a Star.[189]

If the subject of this verse refers to Nuit, then the interpretation must be that through the realization of Nuit ultimate reality is revealed, represented by the company of heaven as the fundamental interaction of the primary particles[190] of phenomena.

Finally, a third possible subject for this verse is the *Book of the Law* itself, which is revealed as the articulate expression of that same fundamental underlying reality.

3. Every man and every woman is a star.

The *Book of the Law* asserts the absolute, original simplicity of humanity, without regard for gender, thus implying his/her essential immortality as well, since the primary particles of phenomena cannot be subject to change and decay.[191] Since this statement is manifestly false as it pertains to the body, it implies further that humanity possesses an essential spiritual nature that is non-corporeal and primary. The verse further implies that this absolute, original, simple, trans-sexual, essential, immortal, spiritual, non-corporeal, and primary nature is individual, since the "company of heaven" (see above) is complex, though based on an un-

[189] *Liber CCXX,* II, 6: "I am the flame that burns in every heart of man, and in the core of every star." Elsewhere, the Star symbolizes Nuit. The Star Sponge Vision is summarized *in The Confessions of Aleister Crowley,* pp. 810f.

[190] Cf. *Liber CCXX,* I, 61.

[191] Science will continue to subdivide the "indivisible particles" of existence indefinitely till it finally realizes that the indivisible is inherently infinite and therefore immaterial (cf. the infinite singularity at the beginning of Creation by the "Big Bang," before which the laws of physics break down). Since the only two fundamentals of existence are mind and matter, science will be forced to the conclusion that mind, not matter, is the fundamental, "indivisible" reality, thus provoking a revolution in physics (this revolution is already under way, but has yet to be widely recognized). Contrary to common sense, the quality and quantity of energy potential increases with the level of abstraction; thus, the energy of an atomic reaction is vastly greater than the mechanical potential of the same volume of matter, as has been proved by modern physics. "Empty space" contains even greater energy potential than matter (zero-point energy). The next level of energy potential to be exploded lies in the next level of abstraction, i.e., mind itself. Cf. ibid, II, 7f.: "I will give you a war-engine. With it ye shall smite the peoples, and none shall stand before you." The "war-engine" is also a Shambhala prophecy.

derlying unity. Thus, the *Book of the Law* posits the reality of a complex spiritual machine, consisting of autonomous essences, whose interaction is the stuff of change, but which are themselves changeless and immortal, one in themselves but in their interactions, many (this is also the essential message of the Star Sponge Vision). These are the mind-streams (*santanas*).

What are the characteristics of a star? It has position, direction, momentum, relationship with other stars, and is itself a source of light, heat, and energy. Similarly, every man and every woman has these characteristics: a particular position within the universal field of experience that defines his/her absolute individuality, constituted by a system of relationships to all other aspects of existence, which is partly the result of cause/effect resultants of previous positions, partly the influences of other bodies in space, and partly the result of deliberate will, but which are all ultimately the result of one vast, unifying field evolution. Time is the memory of our previous positions and the anticipation of our future positions, but, in reality, each one exists within their own singular present. Each man and woman is, moreover, a source or, rather, a *transformer* of a universal life-force or energy, by virtue of which we enter into being and relationship with all others. This energy is itself derived from the underlying space-time field, represented by Nuit.[192] To the extent that we manifest that underlying reality, we live; but if we choke ourselves off from it, insisting on our personal egoity, we die ("we" being, of course, the limited body-ego, not the True Self that, as explained above, is immortal).

A star—a centre of radiant luminosity—is created by virtue of the intense centripetal concentration of matter in on itself, resulting in an atomic reaction, which generates a centrifugal reaction. Perhaps this is its most important characteristic, since here we have an adumbration of the New Way of AL.

4. Every number is infinite; there is no difference.

[192] The English word "star" is etymologically PIE **ster-,* from Akkadian *istar,* Venus.

In Cabbala, as in physics, the fundamental underlying reality of things is mathematical, which corresponds to the fundamental underlying reality of the psyche, since mathematics is ultimately psychological and a priori.[193] To say, "[e]very number is infinite," is also to say that every being is infinite in its essence, which is a paradox. To say that something is infinite is to say that it has no end—the etymological meaning of "infinite." There appears to be a deep metaphysical assertion of the fundamental, underlying unity of things in this verse, in which apparent differentiation is really the unveiling, or unfolding, of an underlying unifying principle, which nevertheless manifests in differentiation. This unifying principle is the subject of Bell's Theorem in quantum physics, which asserts that any change in the behaviour of any particle is instantaneously communicated to all other particles, therefore the behaviour of every particle in the universe is the resultant of the behaviour of all other particles in the universe in a manner that transcends the restrictions of the space-time continuum. This verse may be taken as an authentic prophecy of Bell's Theorem, which was not discovered till 1964. Hence the technical obscurity of the language.

5. Help me, o warrior lord of Thebes, in my unveiling before the Children of men!

After addressing the first four principles of the manifestation of Nuit, the unveiling of the company of heaven, humans as stars, and non-differentiation, Aiwaz addresses the scribe directly for the first time. The scribe, Aleister Crowley, is referred to herein as the warrior lord of Thebes, a title that alludes to Ankh-ef-en-khonsu, and implies a subtle spiritual affinity between the two men, separated by some 2,600 years of time. However, a subtle meaning may also be discovered therein, since a warrior is also a self-conqueror and a shaman. Etymologically, a "warrior" connotes "confusion" (or a "confuser"), whereas a "lord" is a *wyrd*, shaman,

[193] E.g., $\sqrt{2}$, irrational expressions, negative numbers, infinity, zero, transfinite arithmetic, etc., which have no correlation with observed, experiential, or phenomenal "reality."

magician, or witch. Hence, a "warrior lord" is also a magician, a master of illusion who, because he has conquered the illusions within his self, is master of phenomena and capable of manipulating the illusions of others or, in a higher sense, assisting them in delivering themselves from their enslavement to and by illusion. In addition, Thebes, the site of the famed Valley of the Kings, symbolically equivalent to the Masters of the Temple in the Thelemic order,[194] is, in its Greek version, also associated with Dionysus.

Nuit, as the intelligible form of the Absolute, calls on the scribe's help, which implies that man fulfils a divine teleology; their relationship is symbiotic, not parasitic. Man is the vessel of the Godhead, through whom it pours out its influence. Once again, we encounter the word "unveiling," used this time with specific reference to Nuit. The scribe, as the master of illusion, is to assist in dissolving the web of phenomena that obscures reality, at the dawn of the New Æon, not for all men, but for the Children of men, capitalized to suggest the special significance of the term.

The New Æon of Horus is the Æon of the Child, as Horus is the Son of Isis and Osiris, the Gods of the two previous dispensations, so this word is charged with special significance. The phrase, "Children of men," has at least two implications. First, that they are the offspring of mankind, i.e., the next æonic or epochal generation in the historical evolution of Homo sapiens, the "kingly men" (*Homo regius*), who will emerge from the collective womb of post-humanity as a superior type of man, in the sense implied by Sri Aurobindo, Michael Murphy, William Irwin Thompson, Nietzsche, Heidegger, and others, in whom the Hadit is more manifest than in the common ruck of humanity. Second, that they are those who have returned to the primal innocence of humanity, without stain or guilt, in whom the original, Edenic/Adamic nature of man is wholly (holy) manifest.

[194] See *Liber 418,* esp. the description of the City of the Pyramids in the 14th Æthyr.

6. Be thou Hadit, my secret centre, my heart & my tongue!

This verse unifies the dichotomy of the foregoing verse, in that, in order to fulfil his mission, the warrior lord of Thebes must also become a Child of man, i.e., he must become one with his essential nature, represented by Hadit. Nuit identifies this Hadit with her secret centre at the base of the spine, her vulva, from which the Sun is born in the east every morning, referring also to Hadit as the "centre" (lit. "prick" or "jab") or phallic unity that causes the original homogeneous unity of Nuit to evolve differentiation. He is secret, i.e., immanent, unmanifest, though he is, paradoxically, the principle of manifestation; the heart, source of the blood or life-force; and the tongue, viz., the articulate principle of revelation. It is a mistake to think of Hadit as a discrete point in space: rather, like Nuit, he is the universal, omnipresent principle of differentiation, manifest in every point in space-time (cf. the hologram).

7. Behold! it is revealed by Aiwass the minister of Hoor-paar-kraat.

As Hadit is the "un-veiler," or the destroyer of the web of illusion, so is Aiwaz the "re-vealer," who both reveals that which is secret and, in so doing, actually "rebirths" the web of illusion.[195] As such, he is altogether inferior to Hadit. He is also inferior to Hoor-paar-kraat, the form used in the *Book of the Law,* the principle of silence, whose minister Aiwaz is. Thus, Aiwaz is in fact silent, the voice of the chapter being the voice of Nuit, Aiwaz being merely the vehicle or channel through which She communicates.

Although Aleister Crowley discovered that Aiwaz is, in fact, a proper name, its etymology is obscure, but the Indo-European root **aiw* signifies "vital force, life, longevity, eternity," as well as the quality of being endowed with vital force or youth (the same

[195] Cf. *Liber CCXX,* III, 75: "The Book of the Law is Written and Concealed." See also *Liber I*.

root as "no" and "æon"). In other words, he may signify the life-force itself.[196]

Since Hoor-paar-kraat is equivalent to the True Self, Crowley took Aiwaz as the proper name of his own Holy Guardian Angel or the intelligible form and expression of the True Self for his current incarnation. As the author of the *Book of the Law,* Aiwaz is also equivalent to the True Will, since the *Book of the Law* is the gospel of the True Will, and the Holy Guardian Angel the form who communicates the True Will to his avatar, emanation, or *tulku*.[197] As such, Aiwaz is the scribe's true guru or lama, of whom any human guru is merely the eidolon. Thus, by his reception of the *Book of the Law* the scribe fulfilled the primary task of the grade into which he had been formally admitted four years before, viz., the attainment of the knowledge and conversation of the Holy Guardian Angel.

8. The Khabs is in the Khu, not the Khu in the Khabs.

The *khabs*, or Light, is in the *khu*, or True Self, not the True Self in the Light. "As above, so below." The macrocosm (*khabs*) is in the microcosm (*khu*), and the microcosm, mirror-like, reflects the essential nature of the macrocosm. Here the *Book of the Law* asserts the absoluteness of the individual principle, the Hadit, codetermining the Nuit, through which Nuit is realized. If Nuit, the principle of "light in extension," were the sole determining principle, the evolution of differentiation would be inexplicable. Therefore, Hadit is necessary and absolute. This is the *khu*. This is another way of saying that the macrocosm is in the microcosm. Compare the view of quantum physics that the act of observation differentiates the phenomenon, which otherwise exists only in a potential unmanifest state of quantum probability. This is one of the primary revelations of the New Æon, since it denies the renunciation of the Self, but in a very special sense. Instead, we realize its dynamic

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[196] Eden Naby suggests that Aiwaz is a Turkish name that means "substitute." "something [offered] in exchange or as compensation," or "servant."
[197] See S.L.M. Mathers, trans., *The Book of the Sacred Magic of Abramelin the Mage*, passim.

character. Reality is built up out of the interactions of discrete "point-events," not the reverse. Therefore, one enters into intimate communion with the Real by introversion, not extraversion. The god of the extrovert, of science and reason (Mara, the demiurge) is an illusion.[198]

9. Worship then the Khabs, and behold my light shed over you!

This and the previous verse are paradoxical since, having asserted that the Light is in the True Self, one is now enjoined to worship (from the same root as *wyrd*; see above) the Light as transcendent. The fundamental idea is that one is to seek the Light within, not without, since that without is only illusion, and that it is associated with a higher or transcendent self, not the ego. One is not to worship the ego, which is inferior to the True Self. This light is the Light of Nuit and the abode of Hadit.[199]

10. Let my servants be few & secret: they shall rule the many & the known.

The servants of Nuit are those who aspire to her, i.e., those who seek annihilation *(nirvana*). They are few and, like Hadit, secret (the esoteric significance of the word "secret" being one who cuts oneself off from the many [phenomena] by returning to the One), and masters of themselves. Thus, the government of Thelema is to be a system of lamas, as in Old Tibet, who will rule or lead the herd who, being enmeshed in the web of phenomena ("slaves"), cannot see clearly to lead themselves.[200]

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[198] Cf. *Liber CCXX*, II, 23: "I am alone: there is no God where I am."
[199] Cf. ibid, II, 2: "I, Hadit, am the complement of Nu, my bride. I am not extended, and Khabs [light] is the name of my House."
[200] The original concept of synarchy—government by secret society—was proposed in the early 1870s by Joseph Alexander Saint-Yves d'Alveydre (1824–1909) and influenced many esoteric movements of the time.

11. These are fools that men adore; both their Gods & their men are fools.

Politicians and priests, being equally enamoured of the crowd, are full of hot air, for the crowd is lost in the web of phenomena, and their religious and political ideologies, inasmuch as they appeal to the lowest common denominator, must be false. Truth is never popular and even true things, if exposed to public approval, become false.

12. Come forth, o children, under the stars, & take your fill of love!

Here Aiwaz addresses the children of men. The children, i.e., the new or superior men (see discussion of the Children of men, above), are instructed to come forth—out of the crowd? (or be born)—under or subject to or in the service of Nuit—as her servants (see above)—seeking annihilation, and fill themselves with desire and love, emulating the marriage of Hadit and Nuit in themselves. For as Hadit is the principle of differentiation, whereby the naught becomes many, so is Nuit the principle of dissolution, whereby the many become naught. As one is to "[b]e Hadit," one is to aspire to annihilation in Nuit, as Hadit. Per contra, to the extent that one becomes Nuit, one is to seek Hadit, by affirming and uniting with the multiplicity of existence.[201]

13. I am above you and in you. My ecstasy is in yours. My joy is to see your joy.

Nuit, who is the highest, absolute, universal principle of reality and life, is both transcendent and immanent. This verse implies,

[201] The contrary paths of AL and LA are to a certain extent coterminous. Thus, "Love is the law, love under will" (*Liber CCXX,* I, 57). To the extent that one has realized the True Will, one may unite oneself with every experience with impunity; the sign that one has exceeded the level of one's initiation is *duhkha* ("suffering") (cf. ibid, II, 46: "Dost thou fall? Art thou sorry? Is fear in thine heart? Where I am these are not").

as adumbrated above in connexion with the warrior lord of Thebes, that there is a subtle and necessary connexion between God and man, that man—and probably all sentient life everywhere—is really necessary to the unfolding of the universal evolutionary process, and therefore, in some sense, already a God in his own right (cf. the motto of the Ordo Templi Orientis, *"Deus Est Homo"*).[202] The ecstasy of the transcendent is the act of Creation; the ecstasy of the immanent is dissolution in the Transcendent. These verses further imply that the primum mobile of universal evolution is ecstasy and love.[203]

14. [Above, the gemmèd azure is
The naked splendour of Nuit;
She bends in ecstasy to kiss
The secret ardours of Hadit.
The wingèd globe, the starry blue,
Are mine, O Ankh-af-na-khonsu!]

The original manuscript says merely, "V[erse] 1. of Spell called the Song," referring to Crowley's poetic paraphrase of the stele of Ankh-ef-en-khonsu. The scribe's song is based on the translation and description of the stele made for Crowley by the curator of the Boulak Museum, Cairo that follows:

> The upper scene is framed by a representation of the goddess of the sky, Nout, whose body is elongated and whose arms are hanging down in such a manner that her fingertips touch the ground. Below is the winged disk of the sun with its name "Houdit, the great god, lord of the sky." The scene shows a priest dressed in a panther skin standing before the god Harmakhis who is seated on his throne, beyond which there is the insignia of the West. The caption for the god reads: "Ra-

[202] Cf. John 10:34f.: "'Is it not written in your law, 'I said, you are gods'? … he called them gods to whom the word of God came (and scripture cannot be broken).'"

[203] Cf. *Liber 333,* Chap. III, p. 16: "The Many is as adorable to the One as the One is to the Many. This is the Love of These; creation-parturition is the Bliss of the One; coition-dissolution is the Bliss of the Many. The All, thus interwoven of These, is Bliss."

> Hor-khut, chief of the gods"; that of the worshipper reads: "The deceased, prophet of Mentou, lord of Thebes, the one from whom the doors of the sky are opened in Thebes, Ankh-af-na-khonsu."[204]

This pantacle depicts the ontology of the New Æon. Nuit is transcendent, multiplex, void, original, and enlightening. Hadit is immanent, unconscious, and energetic. Their interaction, which produces the phantasmagoria of space, time, phenomena, etc., is ecstatic (the panther, whose skin is worn by Ankh-ef, is attributed to Dionysus). The attained man, represented by Ankh-ef-en-khonsu, has succeeded in realizing this union or marriage within himself. The method, therefore, is to consciously realize oneself as Hadit, and then unite oneself, as Hadit, with Nuit. However, to a significant extent the two processes are mutually complementary. Cf. *spyi-ti* and *yang-ti yoga* and *Liber XI* and *Liber DLV*.

15. Now ye shall know that the chosen priest & apostle of infinite space is the prince-priest the Beast; and in his woman called the Scarlet Woman is all power given. They shall gather my children into their fold: they shall bring the glory of the stars into the hearts of men.

As addressing a post-Christian world, much of the symbolism of the *Book of the Law* is derived from the Apocalypse, the major mythos underlying Western civilization, which describes the end of the Æon in Christian terms, in the same manner as Vajrayana Buddhism was grafted onto the Bon religion of Tibet, but, in order to comprehend the meaning of the Book, one must interpret this symbolism in its original, pre-Christian sense, in the light of the perennial philosophy, especially Asian Tantra and Vajrayana Buddhism, for the *Book of the Law* is the bridge between Asian and Western mysticism.

The Beast, To Mega Therion 666, is not merely the Antichrist of Christian theology, but the Lord of the Animals of shamanic tradi-

[204] Aleister Crowley, *The Holy Books of Thelema,* p. 248.

tion, i.e., the principle in which all the divinity of nature is concentrated. The number 666 is also the grand number of the Sun. In this guise, the Beast is easily equated with the Shiva lingam of Hindu mythology. Similarly, the Scarlet Woman is not merely the Whore of Babylon (which becomes, in Thelema, BABALON, a proper name of the Red Goddess), but the feminine complement of the Beast, similar to the Eastern concept of *Shakti*. The Beast and the Scarlet Woman, as Shiva/Shakti, emulate and embody, on the human plane, the primal cosmic coupling of Nuit and Hadit. As such, they are the source from which revelation flows on the Earth in the New Æon. The Beast is the Chosen, or Elect, Chief, with authority to preach. As the chosen priest and apostle of Infinite Space, he must have achieved cosmic consciousness, i.e., dissolved his egoity in Nuit, the primal Void. He is a prince-priest (both words derived from the same root), royal and religious, a lord both of the earth and the sky.

As the projection and embodiment of his own anima, the Scarlet Woman is the source of the Beast's force, power, and energy.[205] In the same fashion, it is the nature of Hadit to aspire to realize himself in Nuit, as it is the nature of Nuit to inspire Hadit. The Beast and the Scarlet Woman are charged with the duty of recognizing and organizing the Children of men, the new or superior men, and bringing them together into the fold or order, by which they will bring the realization of Nuit into the life centre of humanity.

16. For he is ever a sun, and she a moon. But to him is the winged secret flame, and to her the stooping starlight.

The Beast is the vice-regent of Hadit, who is identical with the secret *kundalini* fire, on the Earth, represented by the Sun and winged globe, as in the stele of Ankh-ef-en-khonsu. Similarly, the

[205] The Beast is the animus, the conscious will; the Scarlet Woman is the anima, the unconscious, the source of psychic energy or libido. Cf. Richard Wilhelm, *The Secret of the Golden Flower,* esp. pp. 14f. In Taoism, the female embodies the universal and perpetual source of *qi*.

Scarlet Woman is the representative or embodiment of Nuit, represented by the Moon, the colour blue, and starlight.

17. But ye are not so chosen.

A definite distinction is made between the Beast and the Scarlet Woman, who are chosen emissaries of the New Æon, and the reader.[206] Here Aiwaz addresses the people directly.

18. Burn upon their brows, o splendrous serpent!

The technical meaning of this verse refers to the awakening of the *kundalini* in the *muladhara-chakra* at the base of the spine, and its rising and eventual identification with the *ajna-chakra* in the forehead, where it produces the state of illumination.

19. O azure-lidded woman, bend upon them!

This verse refers to the dissolution of consciousness that results when the *kundalini* is raised to the *sahasrara-chakra* above the crown of the head. This distinction is technically correct, since the *sahasrara-chakra*, being outside the body, represents a transcendent order of experience. It is the same as the distinction between *samadhi* and nirvana, or between the superior and inferior *sephiroth*, or the *sephiroth* and *da'ath*. These three verses imply that success in these practices is the criterion of the status of being chosen.

20. The key of the rituals is in the Secret word which I have given unto him.

According to Aleister Crowley, this word is ABRAHADABRA, a Cabbalistic recension of the familiar "abracadabra," which has achieved much celebrity in the West. Its use links Thelema to the Gnostic dispensation. It refers to the commingling of the human

[206] Cf. op. cit., I, 31.

and divine consciousness, and therefore the attainment of cosmic consciousness, the faculty of Abrac. In other words, aspiration to Nuit, annihilation, is the key to realization. Note also that the centre of the word is the name, Had.

21. With the God & the Adorer I am nothing: they do not see me. They are as upon the earth; I am Heaven, and there is no other God than me, and my lord Hadit.

This verse explicates the meaning of ABRAHADABRA, referred to in the previous verse. Nuit is beyond all conceptions of monotheism and external devotion, because Nuit is the Void, the ultimate reality, and cannot be comprehended in terms of the illusory web of phenomena, God being no more than the Creator of phenomena, and therefore the first phenomenon.[207] Nuit is Heaven, lit. "bending" (cf. *wyrd*), i.e., the primal, unmanifest reality, as distinct from earth, matter, the web of phenomena. Thus, the *Book of the Law* denies the deity of God, and therefore God itself, asserting that Nuit and Hadit are the only divine principles in reality.

22. Now, therefore, I am known to ye by my name Nuit, and to him by a secret name which I will give him when at last he knoweth me. Since I am infinite Space, and the Infinite Stars thereof, do ye also thus. Bind nothing! Let there be no difference made among you between any one thing & any other thing; for thereby there cometh hurt.

Nuit, as the Egyptian goddess of the sky, is a suitable image of the Void, which, as the *Book of the Law* clarifies elsewhere, is the primary conception, as in Mahayana Buddhism. The secret, or esoteric, name of Nuit is BABALON, a variant of "Babylon," discussed above in connexion with the Scarlet Woman.[208] Literally translated, this name means the "Gate of the God ON [the Sun]." This

[207] Cf. the Buddhist answer to monotheism in the *Patika Sutta,* 24.2.14–21, in Maurice Walshe, *The Long Discourses of the Buddha,* pp. 381ff.
[208] See I, 15f.

name was revealed to the scribe when he attained annihilation (*nirvana*). Another name implied in the text is I.S.I.S. = "Infinite Space & Infinite Stars," i.e., the multiverse of the infinite, multiplex Void. The reader is enjoined to bind (from the same root as "bend"; cf. the image of Nuit, and the root of the word *wyrd*) nothing, and thereby achieve annihilation, by "notting" bondage, i.e., by eschewing restriction, and affirming the Infinite in thought, word, and deed. One is not to differentiate between phenomena,[209] but to affirm all, and deny all, equally. This is the ethical correlative of the injunction to destroy the ratiocinative faculty. According to the *Book of the Law,* the cause of pain is differentiation. He who can master differentiation by dissolving his individual consciousness in the universal consciousness is immune to suffering, for every experience is equally ecstatic.

23. But whoso availeth in this, let him be the chief of all!

Cf. the discussion of the office of the Beast, above. He who has mastered non-differentiation is the chief of all, i.e., the Visible Head of the Order, by virtue of his mastery of the web of phenomena, and also the Chief of AL, a secret word, discovered by Charles Stansfeld Jones, which is the proper title of the *Book of the Law* (and therefore the Thelemic dispensation, since the Law is Thelema), as well as a secret name of Hadit. This verse implies, therefore, that non-differentiation is really another key to the Great Work, equivalent to ABRAHADABRA, cosmic consciousness.

24. I am Nuit, and my word is six and fifty.

NU = 50 + 6 = 56 in Hebrew Cabbala. Six is also *tiphereth*, the Sun, and vau, the sign Taurus, ruled by Venus. The former refers to the attainment of the knowledge and conversation of the Holy Guardian Angel, the latter to the office of the Hierophant, or "revealer of sacred things" (i.e., the Chief of the Order) and to the Star of the Great White Brotherhood, Isis-Urania. Fifty is the number

[209] Cf. *Liber CCXX,* I, 4.

of the fish, representing Scorpio, ruled by Pluto, and signifies annihilation/regeneration in the unconscious (cf. Shiva). Thus, Nuit is the principle of enlightenment, revelation, and annihilation and rebirth in the unconscious. Fifty-six suggests the formula of 5° = 6□, which, once again, is the attainment of the knowledge and conversation of the Holy Guardian Angel. Finally, 5 + 6 = 11, the number of Magick, energy tending to change, chaos, disruption, novelty, and, therefore, the return to the primal matrix, the radical reorganization of the psyche, regeneration. 1 + 1 = 2, Satan, the serpent god of initiation and illumination in the Book of Genesis. Initiation is ego death.

25. Divide, add, multiply, and understand.

Exoterically, this is a further Cabbalistic conundrum: 6 ÷ 50 = 0.12, representing the process of cosmic evolution;[210] 6 + 50 = 56, discussed above; 6 × 50 = 300, the letter shin, the Spirit of the Primal Fire, *kundalini* awakening. Understanding is, of course, the specific attainment of *binah*, the first grade above the Abyss, in which the ego has finally been annihilated, and therefore especially associated with Nuit. However, the verse may also be read, more esoterically, as follows: Analyze the psyche, bringing the unconscious into consciousness, thereby assimilating the unconscious complexes and differentiating the ego, resulting in gnosis, individuation, and the realization of the Self. In addition, 5 × 6 = 30, the letter lamed. Its literal meaning is goad or shepherd's stick. Its Arabic form is *lam*. In the Tarot, it is Justice. Lamed represents the vector. It is the tallest letter in the Hebrew alphabet. It represents aspiration and will. In the Tarot it is *Atu* VIII (or XI), represented by a woman holding a sword and balance, representing reason and duality and the transcendence of the female principle. There is also a secret meaning for initiates. It is also the first letter of the second half of the Hebrew alphabet, thus the middle letter, which, together with Aleph, makes AL, the name of God and the *Book of the Law* itself.

[210] See ibid, I, 28.

26. Then saith the prophet and slave of the beauteous one: Who am I, and what shall be the sign? So she answered him, bending down, a lambent flame of blue, all-touching, all penetrant, her lovely hands upon the black earth, & her lithe body arched for love, and her soft feet not hurting the little flowers: Thou knowest! And the sign shall be my ecstasy, the consciousness of the continuity of existence, the [omnipresence of my body].

In this verse, the prince-priest and apostle, the Beast, is further typified as prophet or "speaker" (cf. "apostle") and "slave" or instrument (cf. "servant," above) of Nuit, referred to as the Beauteous One, as the Absolute ("One"), and sole object worthy of worship. The epithet of "slave" is especially interesting, as a slave is one whose personal will is wholly sacrificed to the will of his master. This is fitting since, having sacrificed his ego, the aspirant does not know who he is. Paradoxically, the dissolution of the self in Nuit results in the discovery of the True Will and the True Self, for the mystery of personal identity, Hadit, is not extinguished by Her knowledge (gnosis). The sign, or mark, is the seal that gives final authority to something. Once again, reference is made to the important image of "bending" or "arc(h)ing" in reference to Nuit (in this regard, cf. the Einsteinian view of matter, which is conceptualized as a curvature in space).

Like the *kundalini*, Nuit is represented as a flame, descending, instead, as in the case of *kundalini*, ascending (as in the figure of the hexagram). She is lambent, or "licking" (Gopi Krishna alludes to this characteristic of *kundalini*),[211] blue,[212] omnipresent, desiring, plastic, and pleasurable, a subtle fire that permeates the body/mind and confers bliss and healing. The reference to the black earth alludes to the descent of the celestial influence on the fertile ground of nature, for which Nuit has a special affinity, including the body of man; She is the source of the life-force that

[211] See *Kundalini*, p. 67; see also pp. 86–90.
[212] Wilhelm Reich also asserts that the "orgone" or life-energy is blue.

animates and inspires it all and that drives toward death, as She toward life (cf. the discussion of AL and NU, above). The flowers refer especially to the *chakras* of the body of man, of which there are six. These phrases allude to a definite spiritual experience, the gnosis of Nuit, which has the characteristics of ecstatic rapture and dissolution of cosmic consciousness. Nuit Herself is further represented as being continuous and omnipresent, these characteristics being the realization spoken of, in contradistinction to ordinary consciousness, which is discontinuous and limited (cf. our discussion of Bell's Theorem, above). The phrase, "omnipresence of my body," is the invention of the scribe, in place of the original "unfragmentary non-atomic fact of my universality," to which he objected as being too obscure. In response to his unspoken objection, Aiwaz added, "([w]rite this in whiter words) (But go forth on)" [sic].

27. Then the priest answered & said unto the Queen of Space, kissing her lovely brows, and the dew of her light bathing his Whole body in a sweet-smelling perfume of Sweat: O Nuit, continuous one of Heaven, let it be ever thus; that men Speak not of Thee as One but as None; and let them speak not of thee at all, since thou art continuous!

Nuit is referred to as the Queen (lit. "woman") of Space, with reference to Her nature as the fundamental ground of phenomena. The kiss appears to be used in the *Book of the Law* as an emblem of the ecstasy that results from the congress of Nuit and Hadit.[213] The priest's kiss is, however, chaste, such as one would bestow on a superior with whom one is in intimate communion, rather than erotic, as that between Nuit and Hadit, perhaps also referring to the priest's wishing to imbibe Nuit's wisdom, associated with the *ajna-chakra*.

Light is a fitting image of Nuit, both as the conferrer of illumination and, since light is the most subtle, omnipresent, and invisi-

[213] Cf. op. cit., I, 14.

ble form of matter, represented also as a dew (lit. "flow"), a subtle mysterious essence that condenses from the sky and heralds the dawning of the light and is associated with the life-force.[214] The technical reference is probably to the second stage of *pranayama*, in which the body exudes a thick perspiration similar in consistency to semen.[215] As above, Nuit is identified as a continuum, a concept that became clearer with the advent of quantum physics and David Bohm's conception of the "implicate order." For Heaven, see Chapter I, v. 21. As stated in Chapter I, v. 26, Nuit is "one," i.e., the Absolute, but this is exoteric, for the Absolute is the Void, i.e., zero, conceived in a positive, not a negative, sense, as an infinite, undifferentiated field, continuum, or plenum of potentiality. The doctrine is identical to that of Mahayana Buddhism. In Cabbala, it is represented by the equation 1 = 0, which is also implied in the number 10, the glyph of manifested matter, to demonstrate the illusoriness of the web of phenomena. Accordingly, the *Book of the Law* enjoins the reader to keep silence concerning such a transcendent notion, rather than attempting to describe, define, or delimit it. More esoterically, one is to realize this reality within oneself by stopping thinking, as in meditation.[216]

28. None, breathed the light, faint & faery, of the stars, and two.

As 0 = 1 (see above), so does 0 = 2, i.e., the Void as matrix from which emerges the primal pair, represented in the Chinese system as *yin* and *yang,* the binary 0s and 1s which potentially encode all of matter, which in turn generates the complexity of the web of phenomena. Thus, the complete formula is 0 = 1 = 2, adumbrated above. In the form 0.12, the decimal point is the yod or *bindu*, the starting point from which all lines and forms emerge, at the threshold between the unmanifest and the manifest. The allusion to breathing (lit. "boiling, bubbling, effervescing, burning, cook-

[214] Cf. the concept of *xvarenah*.
[215] See *Liber CCVI*, 5(a).
[216] Cf. the *Sutra of Perfect Enlightenment* (*Yuan Chueh Ching*) (trans. Muller), 105.

ing, brewing") implies the Hindu doctrine of prana, or the subtle life-energy of the body that may be increased by controlled hyperventilation, and which is widely regarded as the technique par excellence for transforming consciousness.[217] The light, which is clearly emblematic of the Void conceived as a positive plenum, is "faint," referring literally to its function as the fundamental stuff of matter and the source of the maya of form (from the verb meaning "to knead clay"), and "faery," referring literally to its articulating function (from the verb meaning "to speak").[218] The light is also the universal unifying principle, since "faery" referred originally to the Fates, the supernatural forces that predetermined events beyond the realm of simple causality (cf. *wyrd* and *dakini*). As in the physical universe (cf. so-called "black holes"), the stars or "Hadits" translate the black light (or dark matter) of the primal Void into the white light (or subtle matter) of the phenomenal world.

29. For I am divided for love's sake, for the chance of union.

This verse addresses the cardinal underlying question of cosmogenesis: Why? If the original reality is the Void, why is there anything at all? Why not the same Nothing with which it all began? Why is the plenum pregnant? The answer that the *Book of the Law* gives is perhaps the closest anyone can come to explicating a fundamental mystery, since reason can never explain its own origin, no more than a system can comprehend the system of which it is itself a part.[219] The Hindus say that the universe is *laya*, "play." The answer of the *Book of the Law* is closer to the Buddhist view, that the origin of phenomena lies in *trishna*, "desire," which is the etymologically correct interpretation of the word "love," but in the *Book of the Law* this doctrine has acquired a positive, rather than a negative, connotation, for, whereas the Buddhist attributes the characteristic of desire to the phenomenon, thereby begging the question of its ultimate origin in the noumenon, the *Book of*

[217] E.g., Stanislav Grof's holotropic breath-work.
[218] Indo-Eur. **dheigh, *bha*.
[219] Hence the absurdity of Rationalism.

the Law recurs to the Hindu view that life is divine, and that therefore its primum mobile, desire or love, is also divine, but "fallen," a primary quality of the Absolute that, because of its desire, is divided into two, that it may extinguish itself in unity in a perpetual round of birth, death, and rebirth (*samsara*). Like that of the Buddha, the dharma of Thelema explains the origin, nature, and transcendence of suffering (*dukkha*).

Thus, the true meaning of the *bodhisattva* doctrine of Mahayana Buddhism is, in the Thelemic view, not that he foregoes nirvana in order to bring others to annihilation (a popular religious doctrine not universally accepted), but, having achieved nirvana, he returns to enjoy the world of phenomena in pure bliss, realizing himself wholly in the objects of his experience, though without attachment to any particular result. By this doctrine, the *Book of the Law* transcends Buddhism, and demonstrates its claim to have inaugurated a New Æon, i.e., a fundamentally new spiritual way that goes beyond all previous formulæ.[220]

30. This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all.

Turning the Four Noble Truths of the Buddha on their head, the *Book of the Law* asserts that *duhkha*, "suffering," is redeemed by dissolution in the infinity of Nuit, i.e., the acquisition of cosmic consciousness, the fruit of which is non-differentiation,[221] which, as Nuit, actually results in the reaffirmation of the division/differentiation, though without attachment. In other words, the true object of desire is the Infinite, so that as long as the desirer seeks to satisfy his desire by means of phenomena he suffers, but, having realized his desire for the Infinite by means of the realization of cosmic consciousness, his relationship to phenomena becomes sacramental, and he is able to enjoy the world without pain as the creation of the universal evolutionary life-force. He chooses to do this out of sheer love for the world since he realizes

[220] TANTRA may thus be regarded as a precursor of 666.
[221] See *Liber CCXX,* I, 22.

that the tendency to samsara must be innate in reality or it would not be experienced by the mind. In this wise he regenerates the world in the image of the universal, and so furthers cosmic evolution. This is of course the formula of the White School. Only a true master is capable of this, however. The pain of division is the begetting of the mother, Nothing, i.e., the formula of LA. Per contra, the joy of dissolution is the formula of AL. The unsatisfactoriness of phenomena is also the main theme of Aleister Crowley's early poetry.

31. For these fools of men and their woes care not thou at all! They feel little; what is, is balanced by weak joys; but ye are my chosen ones.

In this verse, one of the most difficult themes of the *Book of the Law* is introduced.[222] For, as there is no suffering in perfection, so is the *Book of the Law* concerned to bring humanity to perfection in the course of the New Æon: the universal realization of cosmic consciousness, which is incompatible with suffering and pain (see above). How this is to be accomplished is the special subject of the third chapter of the *Book of the Law,* dedicated to Ra-Hoor-Khuit, the Lord of the New Æon. For what is suffering but the fruit of ignorance (*avidya*)? As explained above, the man who has dissolved his ego in the body of Nuit is perfectly satisfied and does not experience pain. Therefore, the *Book of the Law* seeks to bring this realization to all humanity. But how?

It is one of the cardinal doctrines of the *Book of the Law,* also found in Tantra, that self-sacrifice is a mistake. The altruist is a masochist who, symbolically identified with the very suffering that he seeks to prevent, actually perpetuates suffering, as has been ably shown by George Bernard Shaw in his famous essay on the Salvation Army.[223] The altruist is, therefore, a hypocrite and an enemy of the spiritual progress of humanity—the so-called "Great

[222] It is reiterated in ibid, II, 21, 48, 59; III, 18, 43f.
[223] Preface to *Major Barbara*.

Sorcery."[224] The communists at least take a scientific stand and seek to abolish suffering by eliminating its causes. What has Christian altruism accomplished in two thousand years of painful ordeal, besides the Dark Ages, the Crusades, the Inquisition, the Holocaust, imperialism, and the dire disaster of "democracy"? Has it eradicated suffering? No! for man is more miserable than ever! By perpetuating suffering, the altruist increasingly binds man to his own suffering, and therefore to ignorance, and binds man to man, the man who does not suffer being increasingly indebted to the sufferer by virtue of the altruist's demand that the sufferer's burden be eased by sacrificing the non-sufferer.

To this doctrine of suffering all the old religions of the previous æon are completely wedded, especially Christianity and Buddhism, and by virtue of their commitment to a false metaphysics they are now threatening the planet itself with their world-weary cult of spiritual suicide! The verse is, moreover, a subtle parody of the Cartesian view of animals, which epitomized the mechanistic philosophy: "According to that great mechanistic thinker, Rene Descartes, animals were nothing more than automata; they did not suffer pain any more than did a clock."[225] In this view, the "fools of men" are the "zombies," "robots," or "sleepers,"[226] the samsaric "slaves" of the *Book of the Law* who, failing to realize their "starry" or divine nature, fall into suffering. Having condemned life, their karma is to be condemned by life. Therefore, they are not to be pitied. This applies to all those who suffer, above all oneself, since suffering itself is the sign of sin.

32. Obey my prophet! follow out the ordeals of my knowledge! seek me only! Then the joys of my love will redeem ye from all pain. This is so: I swear it by the vault of my body; by my sacred heart and tongue; by all I can give, by all I desire of ye all.

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[224] See *Liber XXXIII*.
[225] Morris Berman, *Coming to Our Senses,* p. 82.
[226] Ibid, p. 144.

Literally, the injunction to obey the prophet enjoins the reader to hear his speech, as the revelatory utterance of Nuit. The ordeals of knowledge are the crises of gnosis, which are conferred because of performing the practices and achieving the results, each of which involves a qualitative transformation of the self, a death/rebirth experience. All of this is subordinate to the supreme task and the supreme crisis, the dissolution of Hadit in Nuit, which is really the sole task, reiterated at ever-higher levels of perfection. (In this regard, the Cabbalistic significance of LA, the Not, is notable.) The problem of *duhkha*, "pain," has been discussed elsewhere, in connexion with Chapter I, vv. 29ff. Nuit is the matrix or womb of the world, as implied by the words "vault" (lit. "vulva") and "body" (lit. "container"), the source of the blood, life-force, or energy, and of revelatory utterance,[227] the giver of all (i.e., AL), and the source and object of love and desire.

33. Then the priest fell into a deep trance or Swoon, & said unto the Queen of Heaven; Write unto us the ordeals; write unto us the rituals; write unto us the law!

Literally, a trance is a going across into a death-like (hypnotic) state, characterized by the cessation of respiration (*kumbhaka*), as in *pranayama* (the literal meaning of "swoon"), so that at this point in the dictation the scribe entered an altered state of consciousness. For Queen of Heaven, see Chapter I, v. 27. For ordeals, see Chapter I, v. 32. Rituals are the psycho-symbolic structures, which, because of their repetitive structure, vivid imagery, and varied use of sensory feedback, are the primary means of effecting psycho-spiritual transformation, as in Vajrayana Buddhism. The law is the dharma or system of abstract principles that define the goal, methodology, and praxis of the path; in short, the governing ideology or world-view of the work, including its metaphysics, ethics, and soteriology.

[227] Cf. *Liber CCXX,* I, 6.

34. But she said: the ordeals I write not: the rituals shall be half known and half concealed: the Law is for all.

The spiritual crises (ordeals) cannot be written, for they are individual, the specific blockages and resistances precipitated and overcome in the process of the work being determined by the personal karma of the aspirant, a function of his unique character and destiny. They are, moreover, "not" (LA), the trials and tribulations of annihilation, which result in the emergence—and dissolution—of all of the unresolved complexes of the personality. The rituals are half known and half concealed, for, without the experiential dimension, every ritual is mere words on paper. The Law is for all, for the system of principles and precepts that constitutes Thelema pervades every atom of the New Æon, on every level of life. Moreover, the law is for AL, Hadit, the initiation of the Self, whose nature is the True Will.

35. This that thou writest is the threefold book of Law.

Hence, *Liber Legis,* the *Book of the Law,* is the book of LA, "Not," the revelation of the Primal Void. Apparently, Aiwaz also communicated to his scribe that the book is to be called L, perhaps in an unpublished diary; this was subsequently changed to AL (pronounced 'eyl' or 'el') because of Charles Stansfeld Jones's discovery. In Enochian, L is a title of God, as is AL in Hebrew, so that one indicates the other. The Latin title is Biblical.[228] As stated above, the *Book of the Law* contains the essential doctrines of the religion of the New Æon, on which the ordeals and rituals are based. The number three signifies synthesis, creation, solution, basic principles, sufficiency, and heaven.

36. My scribe Ankh-af-na-khonsu, the priest of the princes, shall not in one letter change this book; but lest

[228] E.g., Josh, 1:8: "This book of the law shall not depart out of your mouth, but you shall meditate on it day and night, that you may be careful to do according to all that is written in it."

there be folly, he shall comment thereupon by the wisdom of Ra-Hoor-Khu-it.

In this verse, an identity is suggested between the scribe, Aleister Crowley, and Ankh-ef-en-khonsu (cf. I, 5), from which Crowley inferred himself to be Ankh-ef's reincarnation or *tulku.* For "priest of the princes," see Chapter I, v. 15. Despite Aiwaz' warning, Crowley did in fact change the letters in several apparently misspelled words in the *Book of the Law,* as a perusal of the manuscript will show.[229] Many years later, he did comment on the *Book of the Law,* by the wisdom of the True Self (*khu*), symbolized by Ra-Hoor-Khuit, the Lord of the New Æon.[230]

37. Also the mantras and spells; the obeah and the wanga; the work of the wand and the work of the sword; these he shall learn and teach.

Thelema is the synthesis of Mantrayana or Vajrayana, the "diamond vehicle" or Tantric school of Buddhism, a fusion of magical and ritual practices, yoga, paganism, a symbology of light, sexual iconography, and empowering initiations;[231] Wicca ("spells") (of the modern Wicca revival Crowley, years later, became the unacknowledged founder); Voodoo; theurgy ("the work of the wand") and analytical philosophy ("the way of the sword"). AUB is "the Secret Magick of Obeah, and of the Sephira Yesod, which is the seat in man of the sexual function by whose Magick he over-

[229] This recension of Chap. I of *Liber CCXX* is based on a critical comparison of the punctuation and text of the latest authorized 1938 edition of the *Book of the Law* and the spelling and punctuation of the original holographic manuscript. Square brackets indicate interpolated or changed material. In doubtful cases, Crowley's recension has been followed.

[230] See "The Paradox of the Comment."

[231] According to the "four hallmarks of the dharma" (Tib. *chos-kyi sdom-pa bzhi*), the Law of Thelema qualifies as a Buddhist sect. See Alexander Berzin, "English Glossary of Buddhist Terms," *The Berzin Archives,* http://www.berzinarchives.com/web/en/about/glossary/glossary.html#xfour_20hallmarks_20of_20the_20Dharma. Hadit does not violate the criterion of the "lack of an impossible soul" because Hadit is kinetic and unknowable—a mind stream, not a soul. Vide *Liber CCXX,* II, 4, 7.

comes even Death, and that in more ways than one, ways that are known to none but the loftiest and most upright Initiates, baptised by the Baptism of Wisdom, and communicants at that Eucharist where the Fragment of the Host in the Chalice becomes whole."[232] *Wanga* are charms, amulets, or talismans. Thelemic practices, therefore, include *japa* (the recitation of mantras), the contemplation of mandalas, mudras, incantations, the assumption of god forms, the construction and consecration of talismans, invocation, and *Jnana Yoga* (or, perhaps, evocation). The method is the assimilation of the primitive and instinctual dynamics of the unconscious (the *q'liphoth*) as the essential means of realization.[233] This is Tantra.

38. He must teach; but he may make severe the ordeals.

Teaching is the duty of every *bodhisattva* or self-realized adept dedicated to the service of man, for he who serves only his own aspiration has not truly sacrificed himself to the All. The ordeals are not merely to prove the worthiness of the aspirant, but the tests themselves hone the will, so that when he receives the instruction of his guru it will find an instrument worthy of it and capable of putting it into practice. A fine illustration of this principle will be found in the Tibetan book called the *Jetsun-Khahbhum*.[234] It is clear that Crowley did not want to teach or be a popular guru, not wanting to lead the herd. This is one of the best responses to the accusation that Crowley was a charlatan.

39. The word of the Law is θελημα.

The word that the great hermeticist Rabelais put above the gate of his Abbey of Thélème is accepted as the distillation of the wisdom

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[232] *The Equinox of the Gods,* Vol. III, No. III (N.p.: O.T.O., September 1936), p. 101. See also *Liber D* and *Liber LVIII,* s.v. Blavatsky states, "[w]hen in its passive state, when it acts on those who are unwittingly drawn within its current, the astral light is the Ob, or Python" (*Isis Unveiled,* p. 158).
[233] See *Liber CCXX,* III, 25–29, commentary in *Liber ShT.*
[234] See W. Y. Evans-Wentz, ed., *Tibet's Great Yogi Milarepa.*

of the *Book of the Law* into a single principle, as Tao is the Principle of Laozi and Islam the principle of Mohammed.[235] The principle of Will releases man from servility and the bondage of phenomena; it is the noumenon of his nature, the very existence of which is disputed by pedants, materialists, and religionists alike, yet without this principle of Will man is no longer man.[236]

Will is Power, over himself and therefore over nature, yet ultimately the energy that is Will is not man's but nature's, the great life-force without which we are corpses, yet which all the enemies of liberty fear and hate for the power it gives the absolute individual to be himself. In the final analysis, it is the voice of the universe speaking through us, unique for each, yet one in essence, making a gospel like the *Book of the Law* possible, simultaneously binding on everyman, yet leading him to the realization of his own unique destiny.

The concept of Will resolves the paradoxes of the individual and the state and discipline and liberty. The most esoteric meaning of this verse is that by becoming Not (LA), sacrificing one's individual life to the universal life that is Nuit, all the false trappings are dissolved, and man, released from the bondage of illusion, is revealed for what he truly is—a star; the True Will manifests, simply and spontaneously, as empowerment, like the Taoist sage.

40. Who calls us Thelemites will do no wrong, if he look but close into the word. For there are therein Three Grades, the Hermit, and the Lover, and the man of Earth. Do what thou wilt shall be the whole of the Law.

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[235] See *The Histories of Gargantua and Pantagruel,* I, LII–LVIII. In contrast to religions named after a race or cultural group, as Hinduism or Judaism, or a person, as Zoroastrianism, Buddhism, Confucianism, etc. No one has seemed to notice that this makes Rabelais the first Magus of the New Æon!

[236] "The greatest difficulty faced by every discussion of the Will is the simple fact that there is no other capacity of the mind whose very existence has been so consistently doubted and refuted by so eminent a series of philosophers"; "it was not till the last stage of the modern age that the Will began to be substituted for Reason as man's highest mental faculty" (Hannah Arendt, *The Life of the Mind,* Vol. II, pp. 4, 201).

In English, the middle letter of "*Thelema*" is 'l' or AL. In Hebrew letters, the consonants ThLM add up to 470, equal OTh, Time, the "independent variable" of quantum physics, which is intimately bound up with the mystery of Willing. Thus, AL is the secret name of the religion commonly referred to as Thelema. (Lamed is also the central letter of the Hebrew alphabet, counting sin and shin as distinct, identified by S.L.M. Mathers with the completion of the Great Work. In Enochian, it is attributed to Cancer, signifying the attainment of cosmic consciousness or the completion of the Great Work [Heb. *cheth*].)[237]

In the process of coming to know and to be himself, man must pass through three stages: the stage of bondage to the world of phenomena, which, being illusory, involves suffering, pain, and mortality (the man of Earth); the stage of devotion, in which he seeks to dissolve his life in the universal life, as a lover in the body of his beloved, filled with the bliss of aspiration; and the stage of solitude, when, having sacrificed his egoity, he abides, silent, secret, and apart, in perfect stillness of mind and spirit, devoid of all trace of emotion, beyond bliss, in perfect tranquility and mental concentration.[238]

41. The word of Sin is Restriction. O man! refuse not thy wife, if she will! O lover, if thou wilt, depart! There is no bond that can unite the divided but love: all else is a curse. Accurséd! Accurséd be it to the aeons! Hell.

Man is imperfect because he has created a society that oppresses the individual. This is the legacy of altruism, which says that man must sacrifice himself.[239] Man will become perfect by creating a society that perfects man. Man is, as we have seen, a star, an absolute individual essence, a source of life, love, and light, pursuing

[237] See ibid, Pt. II, passim. 'L' is also Libra, the Balance, the principle of equilibrium, being in the middle. Cf. the Middle Way of the Buddha.
[238] The man of earth corresponds to the path of renunciation; the lover to the path of purification, characterized by deity (*yidam*) yoga; and the hermit to the path of transformation, culminating in the path of self-liberation (*Dzogchen*).
[239] See *Liber CCXX,* I, 31.

his way in perfect liberty. Man is not a slave, though there are men who think they are slaves and there are men who seek to make slaves of others (thereby binding themselves to the same illusion). All forms of collectivism are evil. *Free association of autonomous individuals is the only legitimate form of social or political organization.*

By establishing the reign of absolute liberty, under the authority of a state with power absolute to enforce the conditions of that liberty with perfect indifference, man will at last become free and, generation by generation, abiding in the perfection of liberty, the perfection of man will be realized in the New Æon that is now dawning, called by some the New or Aquarian Age, and by others the Day of Judgement or the Day of Wrath (the "Great Purification" of the Native Americans). Imperfection will be rooted out, leaving only perfection behind, as it is written, "[t]his also is compassion: an end to the sickness of earth. A rooting-out of the weeds: a watering of the flowers."[240] "Hell" is the world, the state of bondage to phenomena (*samsara*). However, it is also AL!

42. Let it be that state of manyhood bound and loathing. So with thy all; thou hast no right to do thy will.

The antecedent of this verse probably refers to the "it" in the previous verse, which refers in turn to the words "all else," referring apparently to any bond not based on love. Because it is based on love, which, as we know, is of Nuit, marriage is sacred, sacramental. Otherwise, there are no bonds**.** Capitalism, despite its hypocrisy, is just another form of collectivism.[241]

43. Do that, and no other shall say nay.

There is truly only one law: the liberty of the individual, and one crime: the violation of that liberty. All other non-capital crimes

[240] *Liber XC,* 26.

[241] For Aleister Crowley's comments on business and capitalism, see especially *Magick Without Tears* and *The Magical Record of the Beast 666*.

(i.e., crimes that do not directly violate the liberty of the individual) will be based on the principle of karmic justice.[242]

44. For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect.

See our discussion of Will, in connexion with Chapter I, v. 39. Pure will, being absolute, is paradoxical, since all dichotomies are transcended in the Absolute. Many of the teachings of the *Book of the Law* appear paradoxical because they emanate from the Absolute, and reconcile all binaries in the trans-dual. Thus, pure will is energetic yet indifferent (cf. our discussion of non-differentiation, above). This paradox is resolved by aspiring to Nuit, by actively willing to be Not, thus transcending the dichotomy of AL and LA.

45. The Perfect and the Perfect are one Perfect are not two; nay, are none!

The perfection of Will, the perfection of Self, and the perfection of Nuit are all one with the Void that is the primary and original Perfection. Thus, one becomes one with the Infinite and manifests the Infinite in and through the absolute individual as an incarnate creation of the universal life-force through the True Will. The True Will is the dynamic expression of the True Self, which is in turn the realization of All in One, unique for each individual: fate for the slave, destiny for the king. It is the self-realization of the absolute immanence of one's essential relationship to reality.

46. Nothing is a secret key of this law. Sixty-one the Jews call it; I call it eight, eighty, four-hundred & eighteen.

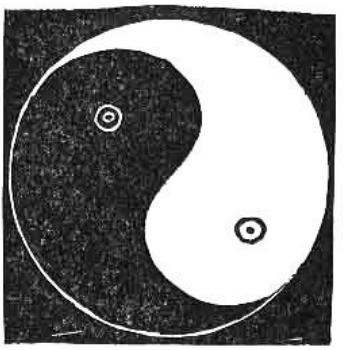
This doctrine, perhaps the central soteriological doctrine of the *Book of the Law,* is identical with the Mahayana doctrine of *shunyata*, "emptiness," and has been hinted at throughout, especially in Chapter I, vv. 4, 21f., 27f. and 30. In addition, the persistent ref-

[242] See *Liber LXXVII* and Aleister Crowley, *Magick Without Tears*, p. 312.

erences to the Law (as in the *Book of the Law*) are a pun, for, as Charles Stansfeld Jones discovered, LA is the Hebrew word for "Not" (cf. Greek MH, discussed above). Eight is the glyph signifying regeneration; 80, annihilation; and 418 is the grand number of the Great Work (ABRAHADABRA, etc.).[243]

47. But they have the half: unite by thine art so that all disappear.

The Jews (i.e., the Cabbalists) have the half; that is to say, they understand half of the doctrine of LA. The other half of LA is AL, the Hebrew word for God as "Power" (or empowerment; also, a "hero" or adept). The doctrine is that the Void is to be conceived as positive, not as negative; paradoxically, as the principle of creation, not destruction. This is identical to the doctrine of *shunyata* found in Mahayana Buddhism, where it is written, "[r]egard not the Void as being Nothingness,"[244] and the gnostic doctrine of the plenum. By means of the trans-dual formula of the reconciliation of all dichotomies, the Absolute is attained. Compare the Chinese diagram of the *taijitu* incorporating the doctrine of the *taiji*.



48. My prophet is a fool with his one, one, one; are not they the Ox, and none by the Book?

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[243] See op. cit., I, 20. 8, 80, 418 add up to 11, 29, and 506 —Magick, or energy tending to change; the magick force itself, the virile current; and an Ox (the divine Force descending from the primal Naught, Nuit, or Nirvana through the solar Magick of the Aleph, Augoeides, *yidam*, or "Holy Guardian Angel").
[244] See the *Chag-chen Gyi Zin-di Zhu-so* in W. Y. Evans-Wentz, ed., *The Tibetan Book of the Great Liberation*.

By striving for self-unification (*samadhi*) or one-pointedness (*ekagrata*), by mental concentration, one attains annihilation (*nirvana*), for 1 = 0 (see above). This is symbolized in *Liber 777* by the attribution of the Hebrew letter *aleph,* "ox," representing unity,[245] to the Tarot *atu* called the Fool, the numerical value of which is 0. This attribution of *Atu* 0 to aleph was one of the most carefully guarded secrets of the Hermetic Order of the Golden Dawn, in which Crowley was a Minor Adept. This verse gives the practical method for attaining annihilation by means of concentration.

49. Abrogate are all rituals, all ordeals, all words and signs. Ra-Hoor-Khuit hath taken his seat in the East at the Equinox of the Gods; and let Asar be with Isa, who also are one. But they are not of me. Let Asar be the adorant, Isa the sufferer; Hoor in his secret name and splendour is the Lord initiating.

The *Book of the Law* sees history as a succession of æons or epochs, both local and universal, which succeed each other in a logical progression in a process of spiritual development leading ultimately to the emergence of a new type of man, the so-called "kingly man" (cf. the doctrine of the *bodhisattva*). Human physical evolution has always been accompanied by a process of cultural evolution, in which each epoch was dominated by a singular and fundamental spiritual principle, given to the crowd by an evolutionary herald of the new man. These superior men, or "Magi," are generally denounced by the crowd and commonly persecuted and killed, but their Words live on and leaven the mind of man unaware, resulting in the creation of new religions and new civilizations, which eventually supersede and replace the old.[246] In this case, there is a concurrence between the True Will of the individual Master and the True Will of the Age, so that the Word of one becomes the Word of many. This is, of course, a rare phenomenon;

[245] Aleph, spelled in full, ALP, also equals 111: "one, one, one" (1 + 30 + 80). See *Liber 777,* II, 11.
[246] This process goes back at least a million years, when our human ancestors first discovered fire. See *Liber XXVII*.

Aleister Crowley identified at least ten historical Magi, in addition to himself, as the Eleventh, listed below with their Words and the Sacred Books attributed to each:

Krishna (3228–3102 BCE)	AUM	Bhagavad Gita
Thoth (before *c* 3150 BCE)	AMOUN	Pyramid texts
Fuxi (r. 2952/2852–2836/2737 BCE)		I Ching
Osiris (25th cent. BCE)	IAO	Pyramid texts
Zoroaster (*c* 1500–*c* 1200 BCE)		Avesta
Dionysus (*c* 1500–*c* 1100 BCE)	INRI	Homeric Hymn to Dionysus
Moses (*c* 1300–*c* 1200 BCE)	YHWH	Pentateuch
[Ankh-ef-en-khonsu (*c* 700 BCE)]		
Gautama (*c* 480–*c* 400 BCE)	ANATTA	Pali Canon
Laozi (4th cent. BCE)	TAO	Tao Te Ching
Mohammed (570–632)	ALLH	Koran
[Padmasambhava (*fl. c* 775–*c* 794)]		
Aleister Crowley (1875–1947)	THELEMA	Thelema[247]

The "great guru," Padmasambhava, founder of the Tibetan Nyingma sect of Vajrayana Buddhism, should certainly be included in this list, perhaps, like Mohammed, as a precursor of the New Æon.[248] All the foregoing are Magi of the immediately previous

[247] In *Liber CXI,* Chap. 75 Crowley makes a distinction between THELEMA, the Word of the *Law,* and ABRAHADABRA, the Word of the *Æon.* This distinction is required logically by the fact that the Æon of Osiris had at least ten magi, all with different words. There is no reason to assume that the New Æon will be different. According to this list, the duration of the Æon of Osiris was about 5000 years, roughly equal to two astrological ages, representing an evolutionary and devolutionary epoch. This is close to the duration of the *Buddhasasana.* The list of Magi is collated from *Liber 333, Liber CXI*, and *The Heart of the Master,* arranged in chronological order. Thus, each Magus appeared at intervals of about 500 years, exactly the average of 325 and 675 (see below). We may expect the next magus in the Thelemic dispensation to appear about the time of the traditional manifestation of Shambhala in 2424 according to the Kalachakra and the actual advent of the Age of Aquarius according to the *ayanamsa,* the only objective criterion of astrological precession (see Glossary entry for Great Equinox).

[248] See W. Y. Evans-Wentz, ed.*, The Tibetan Book of the Great Liberation,* pp. 25ff.

Æon of Osiris, the Dying God, with the exception of To Mega Therion. Prior to Osiris was Isis, the Goddess, but Her Æon is shrouded in prehistory, and little is known of it save traces that remained in the later religions.[249]

Much confusion has arisen from the fact that, although each æon is approximately two thousand years in duration, the date of the inception of each æon differs, due to lack of communication between the different races of mankind and different rates of historical development, not to mention the availability of suitable vehicles for incarnating Magi. Moreover, the estimate of two thousand years is really an approximation, based probably on the precession of the equinoxes; there is always a transitional phase, beginning about the middle of the cycle, when the influence of the new Word is supplanting the influence of the old, so the boundaries are fluid, with much admixture of doctrines. For the European races of Christendom, to whom Therion was primarily sent, the Æon of Osiris may be said to have begun about 30, according to their own reckoning, so that the Æon of Isis began about 2120 BCE, although for the Chinese dispensation Fu Xi had already appeared. Between the third and first millenia BCE the cults of Isis and Osiris flourished in Egypt and Ishtar in Sumeria. The Indus valley civilization in India and the early Minoan period of Crete both flourished during this time. However, the patriarch Abraham left Ur in Chaldea in the second millenium BCE.

In addition, at intervals of about 325 and 675 years, minor prophets are sent to reinforce the current Word and, at the same time, prepare the world for the next Word (the next prophet in the Thelemic dispensation, then, will appear about 2229, in another couple of centuries). Some of these minor prophets were Pythagoras, Apollonius Tyanæus, Plotinus, Jacobus Burgundus Molensis, Edward Kelley, and Christian Rozencreutz. If we turn also to the Collects of the Canon of the Mass of Crowley's Gnostic Catholic Church, we find an extended list of Gnostic saints, including leg-

[249] See, e.g., Robert Graves, *The White Goddess*. Cf. Jean Houston, *Life Force,* p. xiii: "The culture of old Europe from about 7000 to 3500 B.C., was essentially a Neolithic agrarian economy centering around the rites and worship of the Mother Goddess." The last temple of Isis closed in the 6th century CE.

endary, semi-legendary, and historical individuals.[250] This establishes a historical lineage.

It will be noted that, although each Magus announces his own personal Word as the expression of his own True Will, which is individual and unique, all such Words share the fundamental formula of the Æon to which they are subject.

The general form of the formula of the Æon of Osiris is IAO, by which is meant life: death: resurrection (or rebirth). This is the general formula of attainment in the Osirian Æon, together with an ethical emphasis on patriarchy, transcendence, asceticism, renunciation, morality, and humility. The highest articulate expression of this formula that I know is Vajrayana Buddhism. The Æon of Isis, which was overturned by that of Osiris, was governed by a feminine, egalitarian, and naturalistic ethic based on simple communion with the Goddess in a state of natural bliss (the racial memory of this Æon is recorded in the Hebrew Bible, for example, in the myth of the Garden of Eden; many races have similar myths).

The sign of a true Word is this function of negation, represented in astrology by the alternation of polarities of the signs of the zodiac. Thus, the New Word is always denounced by the adherents of the old order as blasphemous, its founder a heretic, and its adherents liars and sinners. So it has always been and so it will always be as long as humanity continues to evolve. This doctrine is nicely depicted in the Hindu myth of the Kalki Avatar.[251] It may be

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[250] See Aleister Crowley, *The Heart of the Master, Liber XV, Liber LII,* and *Liber CXI*. The number of saints of the Gnostic Catholic Church is 70, the number of the Sanhedrim and the precepts of the Law and the number that Jesus sent out: "After this the Lord appointed seventy others, and sent them on ahead of him, two by two, into every town and place where he himself was about to come" (Luke 10:1). Cf. the Buddha.

[251] *Kalki* (lit. "white horse") is the tenth avatar who will inaugurate the next yug. His name signifies the qualities of strength, power, and synthesis. He will be a divine or kingly man who will conquer Death and darkness and reconcile the pairs of opposites. According to Hindu prophecy, Kalki will restore the reign of dharma by the power of the sword, i.e., reason. *Kalki* is technically equivalent to the Christian expectation of the "Second Coming," when the avatar Yeheshuah will return to judge the wicked and the dead. The Revelation to John refers to a white horse: "'Come!' And I saw, and behold, a white horse and its rider had a bow; and a crown was given to him, and he went out conquering and to conquer."

stated as a general principle that, if a new Word is not radical and revolutionary in effect, it is not true.

Certain aspects of the old Æon of Isis are currently being revived, at the dawn of the New Age, because of the New Æon's function as the synthesis of the male and female polarities in the Æon of the Child Horus. Thus, the woman's liberation movement (1960s) is one of the first signs of the New Age. The current Æon is epicene[252] and its special formula is the *coniunctio oppositorum,* the synthesis of opposites. Careful study of the doctrines of the *Book of the Law* reveal that, in fact, they resolve many of the paradoxes, ambiguities, and contradictions of previous dispensations, based on the overvaluation of one or another polarity. The Absolute, being beyond all contradictions, resolves all dichotomies and polarities in the double binary formula 2 = 1 = 0 (210) and 0 = 1 = 2 (0.12).[253]

Its rituals or technical means of attainment; ordeals, crises, or tests of fitness; words or doctrines; and signs, symbols, or images, define each dispensation.[254] This complex is overturned at the dawn of each æon. Thus, we see today the gradual disintegration and collapse of all the old religions, throwing humanity into confusion, chaos, and despair.[255] Each æon is presided over by a deity who symbolizes the characteristics of the formula of the Æon, which is essential. The *Book of the Law* is primarily expressed using the fundamental symbolism of the race of Khem (Egypt), which is the radical origin, long forgotten, of the European psychosymbolic lineage, more archaic than the Romans, Greeks, or He-

[252] See section IV of Crowley's introduction to the *Book of the Law*. Cf. Israel Regardie: "One of Crowley's most frequently expressed ideas was that as the years progress into this new age, more and more people will come into incarnation with bisexual characteristics. They will be epicene. I never expected to see this statement corroborated as early as it has been" (Hyatt, *An Interview with Israel Regardie*).

[253] For the significance of 210, see Liber VII and *Liber 418*.

[254] Cf. *Liber CCXX,* I, 37f.

[255] Cf. ibid, III, 49–54: "I am in a secret fourfold word, the blasphemy against all gods of men. Curse them! Curse them! Curse them! With my Hawk's head I peck at the eyes of Jesus as he hangs upon the cross. I flap my wings in the face of Mohammed & blind him. With my claws I tear out the flesh of the Indian and the Buddhist, Mongol and Din. Bahlasti! Ompehda! I spit on your crapulous creeds."

brews, the European "Eden," as the Indus Valley civilization and the Aryan Vedas are the origin of the Indian races, now being rediscovered at the dawn of the New Æon (the Rosetta Stone was first deciphered in 1821, making the translation of the Egyptian hieroglyphics possible for the first time since antiquity).

Thus, the Lord of the New Æon is announced by the *Book of the Law* as being Ra-Hoor-Khuit, the Elder Horus, "chieftain of the gods" in the words of the stele of Ankh-ef-en-khonsu, in the Egyptian trinity of Isis, Osiris, and Horus. This symbolism can, of course, be translated into the symbolism of any other sacred trinity. For example, in Christian terms, the *Book of the Law* announces the Age of the Holy Spirit ("the Second Coming"), superseding the Age of the Son (1–2000), which in turn superseded the Age of the Father (2000–1 BCE).[256] In Hindu terms, it is the dawning of the Age of Shiva the Destroyer, superseding the Age of Vishnu the Preserver, which in turn superseded the Age of Brahm the Creator.

In the new formula, the Dying God is no longer the supreme principle, but the suffering adorant or aspirant,[257] whose pain is the consequence of his identification with the false self, the psychosomatic body-ego complex, dis-identification with which is the formula of Hoor, the new Lord. There is no actual sacrifice, because that which is sacrificed is illusory. When the body and mind are experientially realized as mere instruments of the True Self, suffering (*duhkha*) ceases, and is replaced by the ecstatic illumination ("splendour") of Ra-Hoor-Khuit. Thus, one must overcome pain by will, suffering by ecstasy, the formula of the Dying God by that of the Child Crowned and Conquering, in order to achieve the next step in the perfection of man in the New Æon of Horus. The formula of Ra-Hoor-Khuit is discussed more thoroughly in Chapter III of the *Book of the Law,* which is dedicated to the Lord of the New Æon (the Book of Set).

[256] The Age of the Father is Judaism; the Age of the Son, Christianity.
[257] Cf. the image of Kali dancing on the prostrate body of her consort, Shiva.

50. There is a word to say about the Hierophantic task. Behold! there are three ordeals in one, and it may be given in three ways. The gross must pass through fire; let the fine be tried in intellect, and the lofty chosen ones in the highest. Thus ye have star & star, system & system; let not one know well the other!

This verse elaborates the discussion of the question of the technical methodology of initiation in the New Æon, implied in the previous verse, the so-called means of enlightenment. There is, in truth, but one ordeal: the so-called death-rebirth experience.[258] The death-rebirth experience is a threefold knowledge, having a somatic, psychological, and spiritual dimension (outer, inner, and secret). The somatic dimension involves purification by fire, especially *kundalini* awakening. The psychological dimension involves

[258] See the paths ruled by Mars and Saturn, the great malefics of traditional astrology, on the Tree of Life, viz., tau, tzaddi (Thelemic attribution), pe, ayin, nun, *geburah, binah,* he (Thelemic attribution), associated with the tasks of dissociation, concentration, the destruction of the thinking faculty, furor, "mindfulness," magical empowerment, annihilation (*nirvana*), and cosmic consciousness respectively (this attribution collates *Liber XIII, Liber DCCCLXVIII,* and "One Star in Sight"). Each of these grades involves a death and a rebirth on a higher plane of consciousness. As it is written, "Die Daily" (*Liber 333,* Chap. 16).

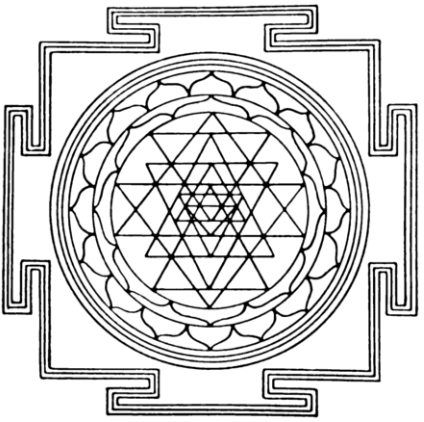
the transcendence of ratiocination. The spiritual dimension, being purely intuitive and symbolic, is also ineffable. Each aspect of the death-rebirth experience is also a way and the natural hierarchy of ways is as given. First comes *Hatha Yoga*. Second, *Jnana Yoga*. Third, *Raja Yoga*. The third way is unique to each individual; Spiritual Experience only comes to those who have awakened the Primal Fire and stopped thinking. For "chosen ones," cf. Chapter I, vv. 15, 17, and 31. Somatic body-work and breath work are, therefore, the foundation of the path, as the Buddha taught (according to the highest Schools, e.g., the Vajrayana, the True Task only begins in the Third Order).[259]

Stars are organized in filamentary structures. As in nature, each individual and each order is mutually autonomous. Stars of like nature will congregate together. Thus, there is to be no centralized authority or orthodoxy, though each galaxy, group, cluster, and supercluster will have its own centre.

51. There are four gates to one palace; the floor of that palace is of silver and gold; lapus lazuli & jasper are there; and all rare scents; jasmine & rose, and the emblems of death. Let him enter in turn or at once the four gates; let him stand on the floor of the palace. Will he not sink? Amn. Ho! warrior, if thy servant sink? But there are means and means. Be goodly therefore: dress ye all in fine apparel; eat rich foods and drink sweet wines and wines that foam! Also, take your fill and will of love as ye will, when, where and with whom ye will! But always unto me.

[259] "All these grades are indeed but convenient landmarks, not necessarily significant. A person who had attained them all might be immeasurably the inferior of one who had attained none of them; it is Spiritual Experience alone that counts in Result; the rest is but Method" (*Liber XIII,* 6). "Spiritual Experience and Perfection have no necessary Connexion with Advancement in our Holy Order" (*Liber CXI,* Chap. 1). The first task of the A∴A∴ paradoxically refers to the highest attainment of Dzogchen. There is an Arcanum concealed therein. The first task is also the highest task. Cf. the Noble Eightfold Path of the Buddha.

Continuing from the previous discussion of initiation, this verse describes the Great Work as a *mandala,* similar in principle to the famous Navaho sand paintings. Slightly elaborating, the *mandala* would appear to be represented by a square palace, with four gates, with floor of silver and gold inlaid with lapis lazuli and jasper. In the centre, a censer, burning jasmine and rose. Conventional symbols of death (the death-rebirth experience, discussed above), such as the skull, raven, gibbet, corpse, decapitated human head, death figure, etc., should also be included (these motifs are also popular in Tibetan iconography). This *mandala* may be taken as symbolic of the work of initiation and should be actually drawn or visualized as an object for meditation. If visualized, the floor would be white and yellow with blue and green markings. A mixture of jasmine and rose should be burnt, which may be regarded as a specifically Thelemic perfume.[260]



The palace is the symbolic universe of the Thelemic dispensation, which the aspirant is seeking to enter, as well as an image of the unconscious, the Self or the state of perfection. The palace is the residence of a king: the "kingly man." The floor is its foundation, i.e., the deep unconscious (psychoid) basis of the Work, or psychic Reality itself. Silver and gold represent the Sun and the Moon, the two primary principles, as well as the purification of the soul. Lapis lazuli is especially associated with the sky, hence, Nuit. Jasper symbolizes regeneration. The rose is the Western equivalent of the Asian lotus and is especially associated with the Rose Cross of Western esotericism. It is sacred to Venus, the star of the Great White Brotherhood, and therefore associated with Nuit. As

[260] Other perfumes are also described in *Liber CCXX,* I, 59; III, 23: "For perfume mix meal & honey & thick leavings of red wine: then oil of Abramelin and olive oil, and afterward soften & smooth down with rich fresh blood."

the crown of Dionysus, it is emblematic of ecstasy and love. As a symbol of blood, it represents the life-force.

According to Aleister Crowley, "[j]asmin is traditionally sacred, especially in Persia, to the spiritual use of the generative process."[261] *Kundalini* is, of course, asserted to be a modification of the sexual process, associated with increased production and retention of seminal fluid. This description of the Thelemic *mandala* may also be adapted to the design of a Thelemic temple, as the reference to standing on the floor suggests (although it may also be interpreted symbolically as realizing the Real). Paraphrased to bring out its esoteric sense, this verse might be rendered: *There are four ways to the universal; the foundation is the trans-dual; the Infinite and regeneration are there; and all sublimations; energy and vitality; and the appearance of death. Let him enter separately or simultaneously the four ways; let him realize the Real.*

The four gates presumably refer to four primary means of enlightenment. Crowley suggests in his commentary on this verse that they are life, love, liberty, and light. Perhaps; but I suspect a more esoteric sense is intended. Possibly, the four main Yogas—*Jnana* (Knowledge), *Raja* (Will), *Bhakti* (Love), and *Hatha* (Courage)—are meant.[262] Life is, however, increased energy, conferred by the practice of *Hatha Yoga*; love is bliss (*ananda*), conferred by *Bhakti Yoga*; liberty is liberation (*moksha*), conferred by *Raja Yoga*; and light is illumination or enlightenment, conferred by *Jnana Yoga*. We are to be "goodly," i.e., godly, perfecting ourselves by virtue of the "means and means" (cf. "skilled means," *upaya*) wearing the "fine apparel" of the mental body, eating the rich food of the eucharist (*man[n]a*), drinking the sweet wine of bliss and affirming the life-force by uniting with every experience with perfect passion and utter indifference, always dedicated to the service

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[261] *Liber 777,* p. 114.

[262] See *The Law Is for All,* p. 107, and "Yoga and Magic" (Aleister Crowley, *The Equinox,* Vol. I, No. 2, pp. 199f.). The grades of Neophyte and Zelator correspond to *hatha yoga*: Neophyte to the practice of *asana,* and Zelator to *pranayama*. Practicus corresponds to *jnana yoga*. Philosophus corresponds to *bhakti yoga*. Dominus Liminis corresponds to *raja yoga,* especially *pratyahara* and *dharana*. Magister Templi corresponds to *samadhi*.

of Nuit, the Primal Void of Nothingness. Only thereby may we be redeemed from the painful bondage of phenomenal servitude.

52. If this be not aright; if ye confound the space-marks, saying: They are one; or saying, They are many; if the ritual be not ever unto me: then expect the direful judgments of Ra Hoor Khuit!

The subject of this verse might be called Right Aspiration. Nuit warns that the ritual—i.e., the means of enlightenment—must be committed to the realization of the Highest, which is to say, to annihilation, to avoid the judgment of karma, for any other Will will merely produce further bondage to samsara, the illusory web of phenomena. This warning comes immediately after the injunction to enjoy the world, but as explained in connexion with Chapter I, v. 44, one must be "delivered from the lust of result," and, in connexion with Chapter I, v. 22, one may not differentiate, confounding the "space-marks," but must embrace all experiences equally, as gifts of Nuit. This is a hard saying, harder by far than renunciation,[263] and it has not been understood by 99.9% of those who call themselves Thelemites. Strictly speaking, only the Master of the Temple, who has been annihilated in the abyss, and thus discovered his absolute individuality in the universal, is able to follow out this formula with impunity. Below the Abyss, the path of asceticism is the true way, for love must be "under will."

The first error referred to involves making the mistake of discounting one or another polarity of the Real (similarly, the Buddha rejects the extremes). If one attempts to forsake the world of phenomena in favour of the Absolute, one has made the mistake of discounting phenomena, which emanate out of the Absolute and which, presumably, fulfil some teleology (this is the problem par excellence of the Osirian religions, especially Buddhism—how to explain maya). On the other hand, if one discounts the reality of the Absolute in favour of phenomena, e.g., materialism, then one

[263] "Renouncing the renunciation is … one of the great renunciation[s]" (Lama Dzongsar Khyentse Rinpoche in Buddhism Beyond Boundaries and Time).

becomes the slave of phenomena, bound by and tortured on the wheel of suffering (*duhkha*). The *Book of the Law* asserts that both the relative and the Absolute are real, each bound to the other by the iron law of Necessity (*karma*). This alludes to the perennial argument between the advocates of *advaita*, monism, and *dvaita*, dualism. He who masters this teaching becomes the Chief of All.[264] The doctrine of karma implied is that karma is not the result of desire, as the Hindus and Buddhists assert, but rather by the existential ignorance of the True Will (represented by Ra-Hoor-Khuit), resulting in desirous attachment to that which is other than what one inherently is, for True Will in itself, i.e., in reality, is perfect, dispassionate, and enlightened.[265]

[264] See *Liber CCXX,* I, 23. Or Chief of AL, and thus superior to God (cf. op. cit., II, 23).

[265] This view of the causation of karma is unique to the *Book of the Law*. In the East, the immediate cause of karma is considered to be desire or "craving" (*trishna*) and its root cause is ignorance (*avidya*). However, he who does his True Will does not experience *trishna* in the sense of attachment, since the Will, as the essential dynamic or kinetic expression of the mind stream, is perfectly self-sufficient, not clinging to goals or results (cf. ibid, I, 44). Thus, suffering inheres, not in the object, but in the subject (attachment). If one inheres only in oneself, one can be or do anything without suffering.

53. This shall regenerate the world, the little world my sister, my heart & my tongue, unto whom I send this kiss. Also, o scribe and prophet, though thou be of the princes, it shall not assuage thee nor absolve thee. But ecstasy be thine and joy of earth: ever To me! To me!

The regeneration of the world has been discussed above in connexion with the perfection of man. The world of phenomena is the "sister" of the Void, as discussed in the previous verse in connexion with the question of world renunciation versus world affirmation. As the world of nature, imbued with life-force, Nuit is known by Her "secret name," BABALON. Hadit, the principle of differentiation, produces the web of phenomena; hence, the world is designated, like Hadit, as Nuit's heart and tongue, and, like Hadit, Nuit's relationship to the world is represented by a kiss. The symbols of Nature, as the living embodiment of the universal life principle, are always true.

That this path is not the path of renunciation is reemphasized: the prophet himself is neither assuaged, i.e. satisfied, nor absolved, i.e., from worldly involvement, for, having become wholly Nuit, he returns to the world to rejoice in Her Creation.[266] Moreover, precisely because the *bodhisattva* does not renounce the world, the world is regenerated by his illumination. This is the Mahayana view par excellence. However, the same caution stated in the previous verses is also implied, for the phrase TO MH means "The Not," and has a numerical value of 418, the number of the Great Work in Thelemic Cabbala (ABRAHADABRA, etc.).

54. Change not as much as the style of a letter; for behold! thou, o prophet, shalt not behold all these mysteries hidden therein.

The esoteric nature of the verses of the *Book of the Law* is explicit, since not even the Prophet himself is able to exhaust their mysteries. The verse implies, even, that the esoteric mysteries will not be

[266] Ibid, I, 6, 14, 22 (cf. I, 61), 44.

perceived by Aleister Crowley, a judgement that, while it might seem harsh, is largely justified by a perusal of Crowley's long commentary on the Book, which, influenced by the rise of fascism, is extremely exoteric and flawed.[267]

55. The child of thy bowels, <u>he</u> shall behold them.

This verse alludes to Charles Stansfeld Jones, who discovered the key, AL, but failed to develop its meaning. This verse also bears on the question of the duties and role of the successor to the office of the Beast (*Beth- ST,* the "house of Set").

56. Expect him not from the East, nor from the West; for from no expected house cometh that child. Aum! All words are sacred and all prophets true; save only that they understand a little; solve the first half of the equation, leave the second unattacked. But thou hast all in the clear light, and some, though not all, in the dark.

These verses, one of the more remarkable prophecies of the *Book of the Law,* was accurately fulfilled when Charles Stansfeld Jones spontaneously and, as it turned out, ill advisedly, swore the Oath of the Grade of a Master of the Temple *exactly* nine months, corresponding to the period of human gestation, after Crowley performed a ritual with his Scarlet Woman for the (biological) birth of the referred-to child.[268]

One of the great problems of human religions is their diversity. The assertion by Theosophists, Bahá'ís, and others of the unity of the religions of humanity has never been followed out in practice. The reader is counselled to compare and collate all religious manifestations and identify the common elements that correspond to the universal truths that underlie them all (the first half of the equation, viz., that all words are sacred and all prophets true), as

[267] See *The Law Is for All,* passim.
[268] See also op. cit., II, 39, 76; III, 47.

in *Liber 777,* rather than be restricted by the limited historical or temporal perspective of a particular culture or the special concerns of any one particular teacher or group (the second half of the equation, viz., that they only understand a little).

By doing so he will then be able to identify his True Will, i.e., his particular and unique relationship to universal Truth, rather than arbitrarily submitting himself to the True Will of another (note that the discipline of the Vow of Holy Obedience is necessary and good, but only so long as it is not *personal*; as soon as the would-be guru starts to "lay down the law" about matters that are strictly speaking, none of his business, he sins against the absolute individuality of his chela).

All the religions of humanity understand "a little," i.e., the Infinitesimal, Hadit; but the doctrine of Nuit is beyond all human historical religions.[269]

In order to appreciate the significance of the latter part of this verse it is necessary to be acquainted with the esoteric doctrine of the Clear Light, which is to be found in the Tibetan writings, as well as the highly esoteric doctrine of the Black Light. Henry Corbin has a whole chapter on the Black Light in *The Man of Light in Iranian Sufism*. According to Corbin, superconsciousness is heralded by the Black Light, corresponding to the highest or penultimate spiritual stage and the most perilous initiatic step. This is a light without matter, corresponding to the blackness of space. It is the light of the divine Self in itself, the Pole, the hidden Treasure that aspires to reveal itself. The Black Light is anterior to the matter that it itself actualizes in order to be received in it and thus become visible. This is the pre-material Black Light of the divine Ipseity, the light of revelation that makes one see, light as absolute subject, which cannot be a visible object. Similarly, the divine night is the source of epiphany.[270]

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[269] See ibid, I, 11, and esp. III, 49–54: "I am in a secret fourfold word, the blasphemy against all gods of men. Curse them! Curse them! Curse them! With my Hawk's head I peck at the eyes of Jesus as he hangs upon the cross. I flap my wings in the face of Mohammed & blind him. With my claws I tear out the flesh of the Indians and the Buddhist, Mongol and Din. Bahlasti! Ompehda! I spit on your crapulous creeds."

[270] Op. cit., pp. 99–103. Cf. Doktor Lucifer, "Prince of Darkness: King of Voodoo."

Thus, in Evans-Wentz we read that the Clear Light "symbolizes the unconditioned, pure Nirvanic Consciousness, the transcendent, Supramundane Consciousness of a Fully Awakened One. ... It cannot be described; It can only be known; and to know It is to know the Thatness of all things. As being colourless, or without qualities, It is the Clear Light; as being without limitations, It is All-Pervading Intelligence; as being unknowable in terms of consciousness, and without form, It is the Formless Void. ... The conscious realizing of the Clear Light, while still incarnate, is synonymous with the attainment of Buddhahood." Says Wallace Black Elk, echoing the spiritual teachings of indigenous shamanism, "we have bright light and black light. When that black light comes in, then that spirit comes in, see? ... So this black light is sacred."[271]

The distinction between the Clear Light and the Black Light in this verse is the same as the distinction between the Sun and Space, or *tiphereth* and *ain* in the context of the Tree of Life. The illumination of the Holy Guardian Angel is the Clear, or White, Light of Hadit (Padmasambhava's *spyi-ti* experience). The illumination of Nuit is the Black Light of *shunyata,* called *yang-ti* in the Vajrayana Buddhist system (the so-called Dark Refuge). The verse is informing the scribe that he has completely harmonized his lower self with his Holy Guardian Angel, but he has not yet succeeded in dissolving that self in Nuit. He is, therefore, a Minor Adept, not a Master of the Temple (a grade he subsequently claimed).

57. Invoke me under my stars! Love is the law, love under will. Nor let the fools mistake love; for there are love and love. There is the dove, and there is the serpent. Choose ye well! He, my prophet, hath Chosen, knowing the law of the fortress, and the great mystery of the House of God. All these old letters of my Book are aright; but ע is not the Star. This also is secret: my prophet shall reveal it to the wise.

[271] W. Y. Evans-Wentz, ed., *Tibetan Yoga and Secret Doctrines,* pp. 166f.; Wallace H. Black Elk and William S. Lyon, *Black Elk,* p. 83.

Once again, one is enjoined to dissolve the ego in the body of Nuit. The formula for this process is love: the desire to utterly lose oneself in the body of the beloved, and the desire of the beloved to beget. Similarly, Padmsambhava refers to "falling asleep" in the "vortex" of the mother. As Hadit, we seek to annihilate the separate sense of self. As Nuit, we embrace every Hadit—i.e., every experience—in love. Thus, "love under will" is the law, the means of realizing the True Will, enjoined on us in the injunction, "Do what thou wilt shall be the whole of the law."[272] Will is primary, love or desire secondary, since, as incarnate individuals, Hadit is central and His realization the first great task. As Hadit, our primary aspiration must be the annihilation of the self (ego). Otherwise, we fall into the error of St. Augustine's famous dictum, "Love, and do what thou wilt."

The reference to the dove and the serpent refers to the distinction between Christian, sentimental "love," which is not really love in the technical sense explained above at all, but something more like pity (the selfless man has no Hadit to unite with Nuit, so his humility is really a blasphemy against man and God and the creation of a spiritual eunuch [cf. the classical Greek view], a kind of secularism in disguise, in which the "Christian" is blown hither and thither by every wind that blows; at one point in its history the Christian Church even denied man has a soul). It is a safe bet that the selfless man will no longer have any will to speak of at all.[273]

The alternative view of love relates love, as explained above, to the ecstasy of *kundalini*. The aspirant who has sacrificed the false self to the Void is reborn as his True Self (Hadit), and goes forth in rapture to do his Will among the living. Having transcended all

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[272] *Liber CCXX,* I, 40.

[273] Cf. Matt. 5:39–42: "Do not resist one who is evil. But if any one strikes you on the right cheek, turn to him the other also; and if any one would sue you and take your coat, let him have your cloak as well; and if any one forces you to go one mile, go with him two miles. Give to him who begs from you, and do not refuse him who would borrow from you." It is not that the traditional demand of self-sacrifice is technically wrong, but rather its moralistic interpretation ("the love of the dove") is sentimental, mawkish, and debilitating. The Holy Books of Thelema are full of admonitions to self-control, asceticism, renunciation, chastity, self-sacrifice, etc., which are all adjutants of the way of selflessness. However, Thelema goes beyond these admonitions: Tantric pride.

phenomena, he is not slave to aught, but utilizes them all in his service and Hers for the furtherance of the spiritual evolution of man. Such a love is beyond all dichotomies, paradoxes, ambiguities, and contradictions, dwells in the Absolute, and is perfect in every way.[274]

The serpent is a far more enigmatic emblem than the dove, which represents little more than the formula of sublimation. The chthonic serpent exudes a healing poison, protects sacred places, and is a soul animal, a sexual symbol of androgyny and a symbol of renewal and regeneration. Finally, of course, it is the primary image of the vital *kundalini* energy.

"The House of God" is Tarot *Atu* XVI, also called the Tower. It is attributed to Scorpio, the scorpion or serpent, especially the basilisk. It depicts a lightning flash striking a tower, from the buttress of which a man falls to his death as the tower crumbles. Esoterically, the image depicts the annihilation of the personality, which we see to be a persistent theme of the *Book of the Law,* and has been discussed in particular connexion with the path of pe on the Tree of Life, in connexion with Chapter I, v. 50. In the Hermetic Order of the Golden Dawn, the lightning flash represents the descent of the Holy Spirit, the serpent its ascent, on the Tree of Life. The significance of the Star, as the primary emblem of Hadit, and that which "[e]very man and every woman is,"[275] has already been discussed.

One of the discoveries of the *Book of the Law* is that this Tarot *Atu* XVII (which follows *Atu* XVI, discussed in the previous paragraph) is incorrectly attributed in the system of correspondences of the Hermetic Order of the Golden Dawn (of which Crowley was an initiate), and that, when corrected, the correction creates a perfect symmetry in the attribution of the signs of the zodiac to the Tarot. As shown in the diagram called "The Double Loop in the Zodiac," the Golden Dawn reversed the order of Leo and Libra, pivoting around Virgo, the middle of the zodiac, in order to attrib-

[274] Cf. *Liber CCXX,* I, 44f.
[275] Ibid, I, 3.

ute Leo to *Atu* XI, Strength, and Libra to *Atu* VIII, Justice, which are in turn attributed to the Hebrew letters, teth and lamed.

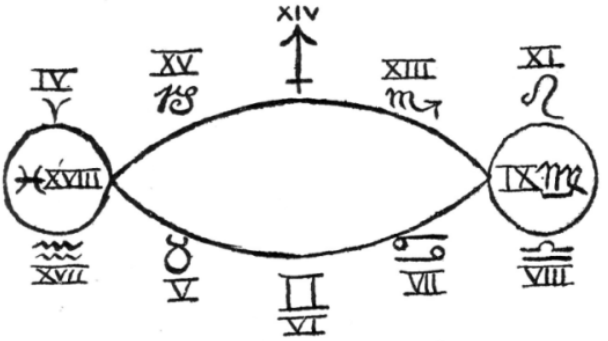

Diagram The Double Loop in the Zodiac

II

Between Leo and Libra is Virgo, and the sign opposite Virgo is Pisces. Crowley's discovery, inspired by the *Book of the Law,* reverses the order of both the signs of Aries and Aquarius, pivoting around Pisces, and the Tarot *atus* IV, the Emperor, and XVII, the Star, and so as to reverse the Golden Dawn's attribution to he and tzaddi, which is more in keeping with the radical symbolism of a fishhook and the letter of the Mother in Tetragrammaton respectively, and which, when projected on the Tree of Life, creates the doctrine of the Three Mothers, or Goddesses: Virgin (*Atu* II, gimel), Wife (*Atu* III, daleth), and Mother (*Atu* XVII, he).[276] In Crowley's view, this discovery, implied but nowhere revealed openly in the *Book of the Law,* is one of the most convincing proofs that he really was in contact with a preterhuman intelligence, and not merely the recipient of an unconscious creative impulse of purely intra-psychic origin. This has led to a great deal of confusion, however, especially in connexion with the tasks of the grades, for in some places Crowley follows the old, and in others the new, attribution.

[276] See Aleister Crowley, *The Book of Thoth,* pp. 11, 287. Cf. Graves's conception of the Triple Goddess. The Three Goddesses are balanced by the Three Demiurges—All-Father, Ruler, Son (Priest) (kaph, tzaddi, and vau respectively). The Double Loop of the Zodiac also implies the Möbius strip, discovered in 1858.

It may be admitted that in the two cases the interchange is not precisely parallel, since in the first case it is only the order of the Tarot *atus* that is interchanged, whereas in the Thelemic attribution *both* the signs of the zodiac and the Tarot trumps are reversed. Nonetheless, the point is well taken. As it seems unlikely that the *Book of the Law* is a conscious forgery (pace Richard Cole), then we must either radically revise our understanding of the autonomy of unconscious processes or accept Crowley's claim to be in communication with a preterhuman intelligence. The debate is still raging over the issue, but the significance of Crowley's achievement has, in either case, not been properly appreciated from a purely scientific viewpoint.

58. I give unimaginable joys on earth: certainty, not faith, while in life, upon death; peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice.

The reader may find the latter statement surprising, since we have referred repeatedly to the doctrine of the Void, the death-rebirth experience, dissolution in the body of Nuit, and the annihilation of the personality as cardinal doctrines of LA. However, what is sacrificed is not Hadit, the True Self that is incorruptible, being absolutely simple and primary, but the illusory psychosomatic complex that appears merely as a shadow cast on samsara by Hadit. Because what is sacrificed is illusory, the sacrifice itself is illusory. This is also the meaning of Chapter I, v. 49, in which the Dying God is demoted from the place of the Hierophant to the place of the "adoring sufferer" at the Equinox of the Gods. For the ecstasy

of earth, see our discussion of mystical hedonism in connexion with Chapter I, vv. 51ff.

The certainty is the certainty of mystical experience, in which the Truth is directly known, as a primary perception or realization (gnosis), and not merely rationally speculated about. This certainty is realized in life in the death-rebirth experience; this interpretation is implied by the punctuation, which Crowley was careful to preserve. This is the peace that surpasses understanding, for the whole nature is completely satisfied in Nuit, and, since man's fundamentally insatiable desire (which is the source of suffering and sin) has been sated by the realization of the Infinite, there is no more pain anymore; then one can enjoy the finite as Nuit enjoys Her play (*laya*).

59. My incense is of resinous woods & gums; and there is no blood therein: because of my hair the trees of Eternity.

This is not the jasmine and rose incense described in Chapter I, v. 51, but is probably the perfume of Abramelin, viz., frankincense; stacte; and lign aloes, cedar, rose, citron or any odiferous wood, in the proportions 4:2:1.[277] There is no blood therein for the same reason that there is no sacrifice in the previous verse. Crowley relates Nuit's hair to his Star Sponge Vision, which we also find in the filamentary structure of the universe, which began to be discovered in the late 1980s. The ultimate structure of the universe consists of long, hair-like filaments of gaseous matter, which condensed into the galaxies we know today. Are these filaments Nuit's [the universe's] "trees of Eternity"?

More important even than its metaphysical implications, however is the implied reference to the dendrites of the brain, those "tree-like" structures that branch off the neurons, and which cor-

[277] See S.L.M. Mathers, trans., *The Book of the Sacred Magic of Abramelin the Mage,* p. 77. Cf. *Liber CCXX,* III, 23: "For perfume mix meal & honey & thick leavings of red wine: then oil of Abramelin and olive oil, and afterward soften & smooth down with rich fresh blood."

respond to the quality of consciousness itself.[278] Is Nuit implying that the dendritic structure of the brain emulates the underlying structure of the macrocosm, and is in fact the link between Herself and Her human worshipper? In 2017 scientists of the Blue Brain project discovered complex eleven-dimensional structures in the human brain.[279] In this light, Chapter I, vv. 8, 9, and 13 take on additional significance. Moreover, if "[t]he Khabs [light, plasmic matter] is in the Khu [the magical self], not the Khu in the Khabs," then the Magical Self *is* the universe. That is to say, consciousness is a non-local phenomenon, extended through space and time, not an epiphenomenon of the body. This is not that different from saying that we live in a simulated or virtual reality, which is now considered a legitimate scientific theory. Cf. the quantum "act of observation," which collapses the "wave form" into what we experience as particular reality.

The relationship between the body and consciousness is, then, analogous to that between a radio receiver and the continuum of signals to which it may be tuned. All signals exist together simultaneously, but one may only tune into one signal at a time. The continuum of radio signals is non-linear; the body is linear. The brain is the tuner. The illusion of difference is produced by the unique relationship of the body to all other bodies in the universe, and the memory of the history of the body's various interactions with these bodies over time, but all brains tune into the same ultimate consciousness. We have only to change the tuner to experience a different reality. Such a model of reality allows for the possibility of *psi* phenomena and accounts for the fact of consciousness in a way that the orthodox materialist model cannot. The multiverse may also be worked into this world-view somehow.

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[278] There is a proportional relationship between the number of neurons with which one is genetically endowed at birth and I.Q. This implies that the genius may be able to "tune into" the universal unconscious in a way that the non-genius cannot. I suspect increasingly that this was Crowley's innate gift. Cf. Swedenborg, William Blake, etc. Interestingly, it is now known scientifically that orgasm grows neurons! The relationship between orgasm and enlightenment has been known to the Tibetans for a long time. Orgasm literally causes the brain to "light up."

[279] See Michael W. Reimann, et al., "Cliques of Neurons Bound into Cavities Provide a Missing Link Between Structure and Function."

60. My number is 11, as all their numbers who are of us. The shape of my star is—[The five Pointed Star, with a Circle in the Middle, & the circle is Red]. My colour is black to the blind, but the blue & gold are seen of the seeing. Also I have a secret glory for them that love me.

The number 11 has been discussed above, in connexion with Chapter I, v. 24, as the number par excellence of Magick (energy tending to change, novelty, disruption, revolution, etc.). This number is coded into the *Book of the Law* in many places: LIBER L [vel] LEGIS, the original title of the Book, has eleven letters and adds up to 666; the number of NU, 56, adds up to 11; "Do what thou wilt shall be the whole of the Law" is eleven words, and introduces p. 11 of the manuscript; ABRAHADABRA, has eleven letters; etc. In orthodox Cabbala, this is an evil, demonic number, the number of the Shells (*q'liphoth*), which identifies Thelema as a path of the "left hand."[280] The original manuscript peters out at this point, having the words, "[t]he shape of my star is," followed by an interpolation in the hand of Rose Edith Crowley, who acted as Crowley's medium for a sentence he did not hear (supporting his assertion that he heard the voice of Aiwaz with his physical ear). This is the familiar image of the pentagram, with a red core, presented as an image of Nuit. The pentagram is traditionally associated with health, knowledge, and protection. The red circle indicates Nuit as the source of energy and the life-force.[281]

[280] Tantric practitioners are traditionally divided between the path of the right hand (*dakshinachara*), in which the demonic substratum of the personality is gradually assimilated through the practice of self-purification, asceticism, and self-surrender, and the left hand (*vamachara*), in which the demonic substratum is assimilated rapidly through direct evocation, self-control, and self-identification with the Absolute. Left-handed Tantra has a reputation as the quicker but more dangerous path. (In contrast to both these paths is the path of repression, or ascetic self-denial, practised by exoteric religionists, including Buddhists, or the path of satiety, practiced by hedonists. Even its self-professed adherents commonly confuse Thelema with the latter due to Crowley's libertine lifestyle.)

[281] This image is a *yantra*.

Those who are blinded by samsara see Nuit only as empty and void, but to those who have realized Her and obtained the clairvoyant gift She confers, Her colours are blue and gold. Blue is the highest vibration of visible light, associated with spirituality. Gold is, of course, the colour of the Sun (*tiphereth*).[282] For the Void as a positive conception, see our discussion of Chapter I, v. 62. Her "secret glory" is immanent splendour (illumination), bliss, and happiness.

61. But to love me is better than all things: if under the night-stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the Serpent flame therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou then he willing to give all; but whoso gives one particle of dust shall lose all in that hour. Ye shall gather goods and store of women and Spices; ye shall wear rich jewels; ye Shall exceed the nations of the earth in splendor & pride; but always in the love of me, and so shall ye come to my joy. I charge you earnestly to come before me in a single robe, and covered with a rich headdress. I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendor within you: come unto me!

The love of the noumenon is superior to the love of phenomena, because the Numen, being infinite, satisfies all desires, whereas phenomena are transitory and, therefore, painful. This verse may be regarded as a formal elaboration of Chapter I, v. 2. It may be interpreted as an exoteric instruction for a desert hermitage,[283] or the same instructions may be interpreted esoterically, as shown in

[282] Cf. *Liber CCXX,* I, 51. Cf. the robe of a Buddhist monk.
[283] See Aleister Crowley, *The Soul of the Desert*.

the following table of equivalences, as the basis for a Thelemic meditation:

Night-stars	Introversion (*pratyahara*)
Desert	Non-differentiation; asceticism; hyper- or hypothermia; "emptiness"
Incense	Will ("Enflame thyself in prayer"); self-sacrifice
Invoking	Mantra (*japa*)
Pure heart	Love; aspiration; *bhakti*
Serpent flame	*Kundalini*

If these elements are supported by visualization, ritual, incense, chanting, the use of the drum and bell, etc., it becomes a ritual meditative empowerment of the Tantric type.

Note the use of the word "kiss" in connexion with Nuit's relationship to the worshipper. "Particle" may refer to Hadit, so that the first stage of the work must be to "[b]e thou Hadit"; then one must sacrifice one's Hadit to Nuit in the dissolution (*laya*),[284] or the particle of dust may refer to the bodily ego, which also must be sacrificed first. Since Hadit is the infinitesimal spark of life, the meditation on the infinitesimal must precede the meditation on the universal, by means primarily of the concentration of the mind, resulting in the state denoted by the Sanskrit word *ekagrata* (mental one-pointedness). Perhaps this is the meaning of the word "kiss" as well. He who gives up Hadit to Nuit becomes Not and returns to the world as a *bodhisattva,* a perfected aspirant, the New Man of the New Æon. The value of mystical hedonism is once again affirmed in the next section of the verse,[285] but subject to the proviso "always in the love of me" (MH, Not). Easy to say, hard to do! It is not just a justification for license.

Exoterically, this is an international elite, similar in principle to the Templars, which will unite in itself the lords of the earth, the "kingly men" of the New Age, and so, endowed with wealth and

[284] Cf. *Liber CCXX,* I, 6, 14, 30, 53.
[285] See ibid, I, 51ff.

splendour, regenerate the world. However, an esoteric meaning is not far to seek. "Women" may refer to the practice of sexual Tantra; "spices" to the use of psychedelics;[286] "jewels" to the *chakras* of the mental body, activated by the passage of the *kundalini*; "splendour" refers to illumination or enlightenment; and "pride" refers to the ecstasy of the earth (lit. "for being"), as well as the bliss of sexual Tantra (the archaic meaning of "pride" is the "state of sexual desire or heat" [AHD]). In Vajrayana Buddhism, "tantric pride" is the attitude proper to aspiration.

The robe of Nuit is unlined, winged ("a pair of lateral projecting pieces of a garment on or near the shoulder, as of a doublet" [OED]), with a "rich headdress." However, more esoterically, the meditation explained above is to be performed as a visualization, in the "robe" with "wings," or "mental body" so-called, the "dress" of the "head." Nuit is described as having two aspects, dimensions, or polarities: one, pale and veiled, referring to Her most numinous and transcendent aspect as the Primal Void (*shunyata*), and another, purple and voluptuous, referring to the life-force of nature, especially the sexual instinct, represented by Her "secret name," BABALON.[287]

The innermost sense is, of course, the "sixth sense" so-called, the mind or consciousness in its ultimate self-realization as Hadit. For "drunkenness," see Chapter II, v. 22. Drunkenness implies the satiation of desire and the complete permeation of the body[288] and mind by "spirit," i.e., Nuit, referring especially to the bliss or ecstasy of the congress of Nuit and Hadit. Vajrayana Buddhist iconography exhibits parallel symbolism (i.e., the *yab-yum*).

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[286] Cf. ibid, II, 22: "I am the Snake that giveth Knowledge & Delight and bright glory, and stir the hearts of men with drunkenness. To worship me take wine and strange drugs whereof I will tell my prophet, & be drunk thereof! They shall not harm ye at all." Literally, "spices" enable one to *see* (Indo-Eur. **spek*).

[287] See I, 22.

[288] Cf. the Buddha: "he so suffuses, drenches, fills and irradiates his body that there is no spot in his entire body that is untouched by this delight and joy" (*Samannaphala Sutta,* 2.75, in Maurice Walshe, *The Long Discourses of the Buddha,* p. 102).

62. At all my meetings with you shall the priestess say—and her eyes Shall burn with desire as She stands bare and rejoicing in my Secret Temple—To me! To me! calling forth the flame of the hearts of all in her love-chant.

Exoterically, the High Priestess of the Thelemic Mass is to be naked and unashamed, chanting the invocation of Nuit and Hadit in a state of ecstatic trance. Esoterically, she is the *anima,* the unconscious representation of the feminine in man, corresponding to Nuit in Her immanent form,[289] the secret temple being the unconscious. (A corresponding rite for female worshippers, based on the phallic Hadit, would be theoretically appropriate.) For TO MH, see Chapter I, v. 53. The dissolution of the ego in the unconscious is the psychological correlate of the dissolution of Hadit in Nuit. The implication throughout is that annihilation (*nirvana*) is the means by which the *kundalini* fire is awakened.[290]

Compare Gendün Chöphel:

> One evening I was wandering in the forest when I saw a naked woman with many different bones tied to her body. By following her I arrived at a cave. By hiding myself, I could watch. Male and female yogins sat face to face and practiced samadhi. I saw them kiss and embrace and perform many rites. It is said that at times they laugh so loudly, "Ha ha," that the rocks in the cave might fall. They are apparently yogins who practice the path of desire. They said that they were Buddhists, because in that region there actually is an unbroken tradition of instruction in Buddhist mantra. I saw this recently, this very year.[291]

63. Sing the rapturous love-song unto me! Burn to me perfumes! Wear to me jewels! Drink to me, for I love you! I love you!

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[289] See I, 13.
[290] Cf. I, 57.
[291] Lopez Jr., *The Madman's Middle Way,* pp. 37f. Chöphel travelled through India between 1934 and 1946. Cf. Crowley's encounter with some "whirling dervishes" in the desert.

Exoterically, Nuit is to be celebrated by means of the chanting of mantras; the burning of incense; the wearing of jewels, amulets, and talismans; and by feasts. Esoterically, various forms of *japa* ("recitation") are referred to (it has been asserted that singing, chanting, etc. actually purify the cerebral-spinal fluid).[292]As explained above, the kindling of incense symbolizes the development of will and *aspiration* (lit. "to shine"). "Jewels" refers to the activation of the subtle centres (*chakras*) by *kundalini*. Drinking refers to various forms of eucharist, which, in ancient times, before exotericism had extinguished the true meaning of the symbols, referred to actual plant sacraments, which were used in the mysteries to literally "en-light-en" the consciousness of the worshippers (cf. the reference to "wine" in Chap. I, 51). We can hardly conceive of such rites today, their practice merely reenactments and thus ignorant religious parodies. The Gnostic Christians employed similar rites.

64. I am the blue-lidded daughter of Sunset; I am the naked brilliance of the voluptuous night-sky.

Nuit is the Primal Void (*shunyata*), conceived as a positive, not a negative, idea. When the Sun of consciousness is extinguished in the ocean of potentiality, the consciousness of Nuit arises in the mind of the worshipper. She is naked, for She is the original, primal, and non-phenomenal reality. Her brilliance is the Black Light from which the Clear Light emanates. Her knowledge (gnosis) is ecstatic, but it is noteworthy that the original root of the word "voluptuous" is also that of "will" (θελημα).

65. To me! To me!

Fully explained elsewhere. See Chapter I, vv. 51ff. and 62.

66. The Manifestation of Nuit is at an end.

[292] See Douchan Gersi, *Faces in the Smoke*.

The chapter ends with the concept with which it began, "manifestation." Thus, the central theme of this chapter is the process by which the web of phenomena emerges out of the womb of Nothingness. There is probably an esoteric implication in the use of the word "end," perhaps referring to the fact that when the *kundalini*, in the base of the spine, rises to the *sahasrara-chakra*, at the opposite *end* of the spine, the absolute individual is dissolved in the universal, and cosmic consciousness dawns. "End" might also refer to the process by which the thinking process is inhibited and stopped, which results in the annihilation of the personality and the dawning of enlightenment. Thus, it is a synonym for LA. "End" might also refer to the end of the Æon of Osiris, whose dispensation is finally extinguished by Her revelation (as the Father overthrew the Goddess in Her naturalistic aspect, so the Goddess overthrows the Father in Her transcendental aspect; the formula of patriarchal repression is merely a transitional phase).

Or, finally, the end is death, the end of life itself, when, according to the Tibetans, one is vouchsafed one quick look at the Clear Light and the chance to attain Enlightenment by an Act of Will, before being drawn back again into samsara.[293] Thus, death is Nuit's final kiss, before the curtain rises on the next act in the play of eternal recurrence. The end is the dissolution (*laya*).

[293] See W. Y. Evans-Wentz, ed., *The Tibetan Book of the Dead,* passim.

Summary of Principles of Chapter I
(in order by first reference)

Hadit (AL)
Manifestation (Creation)
Nuit (LA)
The Company of Heaven
The Star
Non-differentiation
Ankh-ef-en-khonsu
The Children of Men
AIWASS
Hoor-paar-kraat
Light (The *Khabs*)
The *Khu*
The Order
Religion
Love (Desire)
Ecstasy
The Stele
The Beast
The Scarlet Woman
Kundalini
ABRAHADABRA
Nothing (The Void; Heaven; The Continuum; LA; etc.)
BABALON
Suffering (Pain)
The Chief of All
Cosmic consciousness (Dissolution; Annihilation; TO MH; etc.)
Altruism
Initiation (The Hierophantic Task)
Ra-Hoor-Khuit
The True Will (*Thelema*)
Restriction
The Equinox of the Gods
The *Mandala*

Mystical Hedonism
Karma
The Regeneration
The Successor (The Child)
The Unity of Religions
The Desert Meditation
The Mass

References to the Tarot Trumps in Chapter I of the Book of the Law

Fool: 1, 31, 48, 57
Magician: 7
Priestess: 62
Empress: 15, 16
Hierophant: 50
Lover: 12, 26, 27, 29, 32, 40, 41, 51, 57, 60, 61, 62, 63
Hermit: 40
Death: 51, 58
House of God: 56, 57
Star: 3, 12, 14, 15, 16, 22, 28, 50, 57, 60, 61
Moon: 16
Sun: 16, 64
Judgement: 52
World: 30, 53

10
אל
The Book of AUD

Foreword[294]

Spiritual experiences always frame themselves in terms of the experiencer. Christians have Christian visions, Moslems have Moslem visions, Hindus have Hindu visions and Buddhists have Buddhist visions. And Aleister Crowley had Crowleyan visions! Nevertheless, there is "that which remains" within all spiritual experiences that seems to refer to something ultimate that transcends sectarianism, the dharma if you like. If spiritual experiences were purely arbitrary and individual then one would expect esoteric traditions to diverge, not converge as they do (the *philosophia perennis, prisca theologia,* etc.). The search for the dharma then becomes a question of diction and praxis.

We must I think accept that ultimately every spiritual seeker realizes the dharma in their own way and to their own degree, thus positing verticality and the transcendental object itself. Although every system claims this realization for itself, the truth transcends systems. Reality is not a system.

The Comment seeks to solve this problem by declaring that each one must solve the equation for themselves individually, to the exclusion of all others, since anyone who seeks to frame a solution is automatically excluded. Absolute individualism = the way

[294] This commentary was written on June 10, 2016, in response to the request of a reader. Hence, the difference in style.

of the *pratyekabuddha*. However, the equation itself remains unsolved. Anyone can make anything out of anything, and do, but unless we do the making, it is unsatisfactory. The absolute individual is a cypher. Therefore, the *Book of the Law,* as a system of runes, means everything and nothing. Yet it seems to mean something. The hermeneutical problem remains.

What is not well-known or well understood is that prior to the Cairo Working (March–April 1904) Aleister Crowley was a convinced Buddhist; his first spiritual teacher, Allan Bennett, was a Buddhist, and his last major disciple, Gerald Yorke, was the Personal Representative to the West and the English publisher of the Great Thirteenth Dalai Lama. Crowley claimed to have some of the Buddhist marks of a great man on his body, and later in life experienced several Buddhist trances. Crowley included the Buddha in his list of Magi, and the grades of Adeptus Exemptus, Babe of the Abyss, Magister Templi, Magus, and Ipsissimus in Crowley's A∴A∴ are essentially Buddhist grades (see "One Star in Sight," etc.). The A∴A∴'s system of preceptorship is modelled on the Buddhist *sangha*. Crowley also spoke highly of the Buddhist scriptures, and himself wrote about Buddhism, most notably in *The Sword of Song,* which was published in 1904, the same year as the Cairo Working. Therefore we should not be surprised to discover Buddhist diction and ideas in the text of the *Book of the Law,* including references to the trans-dual; non-extension; non-differentiation, indifference, or detachment; the spheres or planes of existence; the æons; direct knowledge (gnosis); energy (*viriya*); the star-devas; extinction (*nirvana*); the wheel of dharma; karma; the Tathagatagarbha; samsara; *dukkha*; emptiness; the *puthujjana*; the *bodhisattva*; conscious dying; awakening or enlightenment; amrita (*oja*); not-self (*anatta*); no-god; the *sangha*; the "age of swords"; trans-rationalism; the twilight language; volition or will; mantra; transmission (transfer of merit); the guru; *jhana*; etc. Of course, these ideas are not found only in Buddhism but are universal themes of dharma.

Chapter II—the Book of AL[295]

1. Nu! the hiding of Hadit.

Nu = space, matter, extension, stasis. Hadit = time, consciousness, intention ("in-tension"), will, kinesis. Hadit inheres in Nu as her potential. Hiding = OE *hydan,* "to bury a corpse." The male/female polarity is fundamental.

2. Come! all ye, and learn the secret that hath not yet been revealed. I Hadit am the complement of Nu my bride. I am not extended, and Khabs is the name of my House.

Nu is nirvana. Hadit is samsara. The secret that has not been revealed is the trans-dual nature of the binary. Hadit is potential manifest in energy, consciousness realized in time. Egyptian *khabs* = "star, luminary; lamp, light." It is also a verb that means "to shine or sparkle like a star." The star is the deva, light or energy their immaterial form.

3. In the sphere I am everywhere, the centre, as she, the circumference, is nowhere found.

The whole is empty, limitless, and uncharacterizable. Therefore, everything is equally all (*pratityasamutpada*). Sphere = Skr. *loka,* "universe," and mandala, "circle."

4. Yet she shall be known & I never.

One only knows one's self in relation to not-self. Therefore, self is not-self. That ANATTA is not a negation, but an affirmation is the great revelation of the *Book of the Law*.

[295] Lit. "upon, above, over."

5. Behold! the rituals of the old time are black. Let the evil ones be cast away; let the good ones be purged by the prophet! Then shall this Knowledge go aright.

Time is entropic. Hence, all phenomena inherently degenerate. Although dharma is transcendent, and therefore the one permanent and ineffable reality, its multiplex manifestations in samsara as the transcendent object enters into 4D experiential existence and "passes through" (*tathagata*) as it were, become subject to time in their manifestation. Thus, the dharma endlessly perpetuates and renews itself in new forms, which then degenerate more or less quickly according to their coherence with dharma. As long as memory persists wisdom ("in-formation") accumulates and so there is evolution and progress toward universality. Then dharma (Knowledge, direct knowledge, gnosis, wisdom) "goes aright."

6. I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life; yet therefore is the knowledge of me the knowledge of death.

Hadit is the kinetic. Process is only realized in impermanence = death. Heart = centre of *metta*.

7. I am the Magician and the Exorcist. I am the axle of the wheel, and the cube in the circle. "Come unto me" is a foolish word; for it is I that go.

The perfectly spontaneous and uncharacterizable activity of Hadit generates the phantasmagoria of existence that is experience and thus "calls out" the inherent potentials into manifestation. The essence of the kinetic is stillness. The Magician = *Atu* I in the Tarot, "at-one-ment" manifest in beth, duality. The wheel of dharma. Squaring the circle involves constructing a square of equal area to a circle. Cubing the circle is squaring the circle in 3D, i.e., the three-dimensional samsaric world of existence, a mandala. Existence is a 4D mandala. Thus, samsara seeks but ever fails to mani-

fest the infinite circle or zero, void, or emptiness that is its ground in endless differentiation.

8. Who worshipped Heru-pa-kraath have worshipped me; ill, for I am the worshipper.

Through the kinetic the unrealized child-self (Gk. Harpocrates; cf. Sanatkumara, Jung's *puer æternus*) realizes the not-self.

9. Remember all ye that existence is pure joy; that all the sorrows are but as shadows; they pass & are done; but there is that which remains.

Suffering is joy.

10. O prophet! thou hast ill will to learn this writing.

Emotion is falsehood.

11. I see thee hate the hand & the pen; but I am stronger.

Not-self is self.

12. Because of me in Thee which thou knewest not.

Not-self is will.

13. for why? Because thou wast the knower, and me.

Reason is madness.

14. Now let there be a veiling of this shrine: now let the light devour men and eat them up with blindness.

The house of the God is veiled and revealed in endless recurrence. Enlightenment and ignorance inhere in each other as the comple-

mentary antithetical potentials of trans-dual reality itself. The veiling is the devouring and the blindness of enlightenment itself.

15. For I am perfect, being Not; and my number is nine by the fools; but with the just I am eight, and one in eight: Which is vital, for I am none indeed. The Empress and the King are not of me; for there is a further secret.

Hadit is supermundane and absolute. He is the one in the eight, which is none—the axle of the eight-spoked wheel of dharma (see above, v. 7). The axle is not merely the central zero point. It is also the vector, which also is one.

16. I am The Empress & the Hierophant. Thus eleven, as my bride is eleven.

The path of initiation. The *yab-yum*. Eleven = II, the gate (expansion of 2).

17. Hear me, ye people of sighing!
The sorrows of pain and regret
Are left to the dead and the dying,
The folk that not know me as yet.

The raft itself is destroyed in the act of "going across." Nevertheless, to go across, one must build the raft. Suffering is itself samsaric. Enlightenment is the ultimate apostasy: "Let them who hear renounce their faith" (*ye sotavanto pamuncantu saddham*).[296]

18. These are dead, these fellows; they feel not. We are not for the poor and sad: the lords of the earth are our kinsfolk.

[296] See Bodhi, trans., *Sagathavagga,* 6.561 in *The Connected Discourses of the Buddha,* p. 233, and *Mahavagga,* I.5 in I.B. Horner, trans., *The Book of the Discipline,* p. 9.

Feel = Late OE "have a mental perception"; early 13th cent. "understanding." Mid-15th cent. "action of feeling." PIE, "to touch." Almost "sentience" itself. The men of earth, self-identified with insentient matter, are immersed in suffering and ignorance, themselves insentient. They are "out of touch." The living are dead, while the dead live.

Ignorance is death.

19. Is a God to live in a dog? No! but the highest are of us. They shall rejoice, our chosen: who sorroweth is not of us.

God does not live in a dog, but a dog lives in God. *Modum transverso*.

20. Beauty and strength, leaping laughter and delicious languor, force and fire, are of us.

Enlightenment is Wisdom, (Em)Power(ment), and Bliss.

21. We have nothing with the outcast and the unfit: let them die in their misery: For they feel not. Compassion is the vice of kings: stamp down the wretched & the weak: this is the law of the strong: this is our law and the joy of the world. Think not, o king, upon that lie: That Thou Must Die: verily thou shalt not die, but live! Now let it be understood: If the body of the King dissolve, he shall remain in pure ecstasy for ever. Nuit! Hadit! Ra-Hoor-Khuit! The Sun, Strength & Sight, Light; these are for the servants of the Star & the Snake.

The path of initiation is to die to suffering through the method of austerity (*tapas*). The experience of death is rebirth through the dissolution of attachment to the body. Those who realize the supermundane/mundane trans-dual binary reality are enlightened, empowered, and "envisioned." King = the king-like *bodhisattva*.

Also: the *kshatriya,* spiritual warrior, as was the Buddha. Snake = *naga, kundalini*.

22. I am the Snake that giveth Knowledge & Delight and bright glory, and stir the hearts of men with drunkenness. To worship me take wine and strange drugs whereof I will tell my prophet, & be drunk thereof! They shall not harm ye at all. It is a lie, this folly against self. The exposure of innocence is a lie. Be strong, o man, lust, enjoy all things of sense and rapture: fear not that any God shall deny thee for this.

The *naga* snake carries the amrita *kumbha*. The realization of the *naga* self connotes the ultimate emancipation, wisdom, and transmission that is the perfect bliss of self-realization. Snake = **sneg,* "creeping thing," alluding perhaps to the rising Hadit. "Strange drugs," lit. "foreign or unknown." Psychedelics?[297]

23. I am alone: there is no God where I am.

The delusion of God as the creator (and therefore the deification of creation) has led to philosophical materialism and ethical and political authoritarianism. The Buddhist view of (a)theism is liberation from all authority, each for himself.

24. Behold! these be grave mysteries; for there are also of my friends who be hermits. Now think not to find

[297] Crowley lists over a dozen drugs in Col. XLIII of *Liber 777,* at least seven of which are known for their psychoactive properties, including hashish, belladonna (used by witches), Datura stramonium (used by Tibetan Buddhists), anhalonium (i.e., peyote or mescaline, used by native Americans), orchid root, ergot, and tobacco (used by shamans). However, Crowley does not seem to have made a clear distinction between psychedelics and other drugs, including ether. The "strange" (lit. "foreign") drug may be mescaline, which Crowley began to experiment with in 1907, and was certainly one of the first Europeans to do so, if not the first (German pharmacologist Arthur Heffter has that distinction, British sexologist Havelock Ellis being the first to take it more than once). See Patrick Everitt, "The Complexities of Aleister Crowley's Magical Relationship with Anhalonium Lewinii," pp. 2f.

them in the forest or on the mountain; but in beds of purple, caressed by magnificent beasts of women with large limbs, and fire and light in their eyes, and masses of flaming hair about them; there shall ye find them. Ye shall see them at rule, at victorious armies, at all the joy; and there shall be in them a joy a million times greater than this. Beware lest any force another, King against King! Love one another with burning hearts; on the low men trample in the fierce lust of your pride in the day of your wrath.

The *mahasiddha* tramples convention through renunciation of the base nature, empowering themselves through extravagant, excessive, and antisocial behaviour. The Hermit = *Atu* IX of the Tarot. Hermit = Gk. *eremos,* "uninhabited, empty, desolate, bereft." The wanderer of the waste. Cf. forest dweller, *pratyekabuddha*.

This verse is the male corollary of I, 62.

25. Ye are against the people, O my chosen!

Renounce the common life. People = *puthujjana*.

26. I am the secret Serpent coiled about to spring: in my coiling there is joy. If I lift up my head, I and my Nuit are one. If I droop down mine head, and shoot forth venom, then is rapture of the earth, and I and the earth are one.

The kinetic *kundalini* potential is binary and vertical, but its essence is ecstatic. It is both elusive and active, potential and actual. The phallic vector.

27. There is great danger in me; for who doth not understand these runes shall make a great miss. He shall fall down into the pit called Because, and there he shall perish with the dogs of Reason.

Reason, being dual, cannot penetrate the divine trans-dual. The map is not the territory (Korzybski). Reality is not a system (Seten Tomh).

28. Now a curse upon Because and his kin!

The transcendence of the ego-logical mind.

29. May Because be accursèd for ever!

Opens the door of the deathless.

30. If Will stops and cries Why, invoking Because, then Will stops & does nought.

Will = the volitional factor is kinetic. True will is ontological. Also: A method of initiation.

31. If Power asks why, then is Power weakness.

Realization empowers. Cf. Tao Te Ching, the sagacious ruler (Plato's philosopher king).

32. Also reason is a lie; for there is a factor infinite & unknown; & all their words are skew-wise.

Science continuously reforms itself. Therefore, scientism is false. Language distorts reality. Language even distorts experience. Even experience distorts experience. Veils of ignorance.

33. Enough of Because! Be he damned for a dog!

Just as a dog inheres in a god, and a god inheres in a dog, so reason inheres in enlightenment, and enlightenment inheres in reason. The fool rejects reason. The wise transcend reason. Yet both the fool and the wise damn reason. And so the wisdom of the wise is folly to the fools.

34. But ye, o my people, rise up & awake!

The transcendence of reason is mental clarity.

35. Let the rituals be rightly performed with joy & beauty!

Rituals are programs.

36. There are rituals of the elements and feasts of the times.
37. A feast for the first night of the Prophet and his Bride!
38. A feast for the three days of the writing of the Book of the Law.
39. A feast for Tahuti and the child of the Prophet—secret, O Prophet!
40. A feast for the Supreme Ritual, and a feast for the Equinox of the Gods.
41. A feast for fire and a feast for water; a feast for life and a greater feast for death.
42. A feast every day in your hearts in the joy of my rapture.
43. A feast every night unto Nu, and the pleasure of uttermost delight.

By ritual energy is generated, through feasts it is expended and absorbed. The generation and expenditure of energy is the ritual life. The ritual life programs the context, framework, or matrix of the mind. It both modifies and is the operating system, and thus creates its own reality.

44. Aye! feast! rejoice! there is no dread hereafter. There is the dissolution, and eternal ecstasy in the kisses of Nu.

The middle or central verse of the *Book of the Law* declares deathlessness in the death of the ego-logical self. *Dis* + *solvere* = "apart"

+ "loosen." Cf. Zoroaster: "Loosen the girders of the soul." Also, dissolution = frivolity, moral laxness. By overcoming restriction, one enters into the endless experience of the infinite absolute, which is self beyond self and bliss beyond bliss.

45. There is death for the dogs.

The nature of the transitory is impermanence.

46. Dost thou fail? Art thou sorry? Is fear in thine heart?
47. Where I am these are not.
48. Pity not the fallen! I never knew them. I am not for them. I console not: I hate the consoled & the consoler.
49. I am unique & conqueror. I am not of the slaves that perish. Be they damned & dead! Amen. (This is of the 4: there is a fifth who is invisible & therein am I as a babe in an egg.)

Detachment demands dispassion. Amen has been related to Egyptian Amen and Indian *Aum*. The fifth principle is the alchemical quintessence, spirit, the kinetic principle, Hadit. The babe in the egg is the unborn self, the Buddha nature, the *Tathagatagarbha*. This self is not static (*anatta*). Its nature is "to go" (*santana*).

50. Blue am I and gold in the light of my bride: but the red gleam is in my eyes & my spangles are purple & green.

In the black light or energy of Nu, Hadit is blue like the sky and gold like the sun. The vision is energetic, spacious, and essentially empty, yet with the potential for life.

51. Purple beyond purple: it is the light higher than eyesight.

Purple is the least common colour in nature and therefore the most royal.

52. There is a veil: that veil is black. It is the veil of the modest woman; it is the veil of sorrow, & the pall of death: this is none of me. Tear down that lying spectre of the centuries: veil not your vices in virtuous words: these vices are my service; ye do well, & I will reward you here and hereafter.

Nirvana is samsara. Samsara is nirvana. The ground of the dual is the trans-dual. The trans-dual posits the dual. The dual posits the trans-dual.

53. Fear not, o prophet, when these words are said, thou shalt not be sorry. Thou art emphatically my chosen; and blessed are the eyes that thou shalt look upon with gladness. But I will hide thee in a mask of sorrow: they that see thee shall fear thou art fallen: but I lift thee up.

The beggar who conceals a king is the *mahasiddha*.

54. Nor shall they who cry aloud their folly that thou meanest nought avail; thou shall reveal it: thou availest: they are the slaves of because: They are not of me. The stops as thou wilt; the letters change them not in style or value!

Transcendentalism overcomes rationalism through the power of truth.

55. Thou shalt obtain the order & value of the English Alphabet; thou shalt find new symbols to attribute them unto.

The dharma will be translated into English through a new transmission.

56. Begone! ye mockers; even though ye laugh in my honour ye shall laugh not long: then when ye are sad know that I have forsaken you.

Suffering is the sign of sin.

57. He that is righteous shall be righteous still; he that is filthy shall be filthy still.
58. Yea! deem not of change: ye shall be as ye are, & not other. Therefore the kings of the earth shall be Kings for ever: the slaves shall serve. There is none that shall be cast down or lifted up: all is ever as it was. Yet there are masked ones my servants: it may be that yonder beggar is a King. A King may choose his garment as he will: there is no certain test: but a beggar cannot hide his poverty.

The law of karma.

59. Beware therefore! Love all, lest perchance is a King concealed! Say you so? Fool! If he be a King, thou canst not hurt him.
60. Therefore strike hard & low, and to hell with them, master!

Sentimental versus ecstatic love.

61. There is a light before thine eyes, o prophet, a light undesired, most desirable.

The experience of enlightenment is simultaneously blissful and awful.

62. I am uplifted in thine heart; and the kisses of the stars rain hard upon thy body.

Hadit is the Atman that dwells in the heart, the centre of bliss. In the Indian tradition, the *kundalini* snake that arises in the belly ascends to the heart in the experience of enlightenment, just as the phallus rises in tumescence. The meditation on the body is a distinguishing feature of the *Buddhadharma* (Buddhaghosa).[298] Realization is ontological.

63. Thou art exhaust in the voluptuous fullness of the inspiration: the expiration is sweeter than death, more rapid and laughterful than a caress of Hell's own worm.

In Indian tradition, breath is the life of the soul. The Buddha called the meditation on the breath "the Tathagata's abode." Of it, he said that it could carry the aspirant all the way to emancipation. According to the great thirteenth century Guru Chowang (1212–1270), eight hundred repetitions of the Vajrasattva mantra in one sitting guarantees rebirth as a bodhisattva (the operative words here being "repetitions" and "sitting"). As one recites, one must strongly realize the identity of Vajrasattva and the Clear Light Mind, aspire to him, imagine him fully entering into and purifying your being, and becoming real in your presence. Count on a mala while seated cross-legged before an image of Vajrasattva, followed by resting in the meditative attitude, meditating on impermanence, and the transfer of merit. This verse refers to hyperventilation, subsequently popularized by Dr Stanislav Grof as "holotropic breath work." *Hatha yoga* involves the induction of ecstatic states through the modification of breathing patterns. "Hell's own worm" = *kundalini*. Lit. "possessed by the snake in the concealed place" (*kel aik wer*). Hell = the unconscious (psychic energy).

[298] See Shaw, *Buddhist Meditation, p*p. 140–142. See also p. 217, n. 20 and *Visuddhimagga*, 8.42.

64. Oh! thou art overcome: we are upon thee; our delight is all over thee: hail! hail! prophet of Nu! prophet of Had! prophet of Ra-Hoor-Khu! Now rejoice! now come in our Splendour & rapture! Come in our passionate peace, & write sweet words for the Kings!

"Come," Skr. *gamati,* "he goes," refers to the *bindu oja,* the essential ecstatic energy of life and consciousness itself. In Cabbala it is yod, in Tarot the Hermit. Cf. Lithuanian *gemu,* "to be born." Puns of this sort are common in Crowley's writings. "Oh!" is ayin, the Devil.

65. I am the Master: thou art the Holy Chosen One.

The channel of the divine transmission.

66. Write, & find ecstasy in writing! Work, & be our bed in working! Thrill with the joy of life & death! Ah! thy death shall be lovely: whoso seeth it shall be glad. Thy death shall be the seal of the promise of our agelong love. Come! lift up thine heart & rejoice! We are one; we are none.

All traditions agree that in death one encounters the Infinite, at least momentarily.

67. Hold! Hold! Bear up in thy rapture; fall not in swoon of the excellent kisses!

Hypomotility.

68. Harder! Hold up thyself! Lift thine head! breathe not so deep—die!

Both yoga and Buddhist traditions state that in *samadhi* the breathing stops. A technique of breath control is implied. The phallic principle. Cf. *Liber CCCLXX*.

69. Ah! Ah! What do I feel? Is the word exhausted?

The scribe was entranced. A is the primal letter.

70. There is help & hope in other spells. Wisdom says: be strong! Then canst thou bear more joy. Be not animal; refine thy rapture! If thou drink, drink by the eight and ninety rules of art: if thou love, exceed by delicacy; and if thou do aught joyous, let there be subtlety therein!
71. But exceed! exceed!
72. Strive ever to more! and if thou art truly mine—and doubt it not, an if thou art ever joyous!—death is the crown of all.
73. Ah! Ah! Death! Death! thou shalt long for death. Death is forbidden, o man, unto thee.

The way is death, but death is only an appearance. The mind stream is inherently immortal.

74. The length of thy longing shall be the strength of its glory. He that lives long & desires death much is ever the King among the Kings.

The *bodhisattva,* trans-dual, seeks death in life and life in death and thus transcends both.

75. Aye! listen to the numbers & the words:
76. 4 6 3 8 A B K 2 4 A L G M O R 3 Y X 24 89 R P S T O V A L. What meaneth this, o prophet? Thou knowest not; nor shalt thou know ever. There cometh one to follow thee: he shall expound it. But remember, o chosen one, to be me; to follow the love of Nu in the star-lit heaven; to look forth upon men, to tell them this glad word.

Realize the Infinite in the finite. "To see a world in a grain of sand and a heaven in a wildflower" (Blake).

77. O be thou proud and mighty among men!

Gaze within and discover the true self in action = the true will. Proud = Lat. *prodesse, pro + esse,* "for being." Mighty = OE *magen,* "to be able." Cf. Shakya, "able." The Buddha denominated his followers as the "able ones." Tantric pride.

78. Lift up thyself! for there is none like unto thee among men or among Gods! Lift up thyself, o my prophet, thy stature shall surpass the stars. They shall worship thy name, foursquare, mystic, wonderful, the number of the man; and the name of thy house 418.

Aspire to the true individuality that is beyond devas and humans and leads to the realization of the infinite reality that lies beyond all the categories of rational thought, through the realization of which humans realize their divine nature and thus transcend the gods themselves. *DEUS EST HOMO*.

79. The end of the hiding of Hadit; and blessing & worship to the prophet of the lovely Star.

Chapter II of the *Book of the Law* begins with Hadit non-manifest, and ends with Hadit manifest. The dyad (II) is the gate or portal that is *chokmah* ('wisdom') but also the *q'liphotic* 11. Enlightenment is transmitted through the channel of the divine nature.

The essential significance of the second chapter of the *Book of the Law* concerns the manifestation of Hadit, the universal kinetic principle that is identified with the *Tathagatagarbha,* the "Buddha-potential" or mind stream, yet simultaneously the ontological root of samsaric differentiation. The bliss of universal love and compassion descends on the automatic reflex nature or "unconscious." It is dynamic, empowering, and ecstatic.

Summary of Principles of Chapter II
(in order by first reference)

Nu (Nuit)
Hadit (Had)
Khabs (light, star)
Knowledge, wisdom
Heru-pa-kraath
The prophet (king, master, [Holy] Chosen One)
Not, no God
Compassion (pity)
Ra-Hoor-Khu(it)
The Snake (Serpent)
Delight (ecstasy, lust)
Wine and strange drugs
The hermit(s)
Tantric pride
The day of wrath
The people, the slaves
Because
Will
Rituals of the elements
Feasts of the times
The *Book of the Law*
The Supreme Ritual
The Equinox of the Gods
Amen
The babe in an egg
Virtue
The English Alphabet
Change
Prana (inspiration, expiration)
Death
The art of excess
The coming one
The foursquare name
The number of the man

Boleskine, the house 418

References to the Tarot Trumps in Chapter II of the Book of the Law

Fool: 7, 15, 22, 36, 54, 59
Magician: 7
Empress: 15, 16
King: 15, 21, 24, 58, 59, 64, 74
Hierophant: 16
Lover: 24, 59, 66, 70, 76, 79
Strength: 11, 20, 21, 22, 70, 74
Hermit: 24
Wheel of Fortune: 7
Justice: 15
Death: 6, 17, 18, 41, 45, 49, 52, 63, 66, 72, 73, 74
House of God: 2, 78
Star: 6, 21, 62, 76, 78, 79
Sun: 21
World: 21

11

שׁת[299]

The Book of HOR

Being a Commentary on the Third Chapter
of Liber AL vel Legis
Dedicated to the Warriors of Set,
the Mahasiddhas *of the New Æon*

1. Abrahadabra! the reward of Ra Hoor Khut.

"Abra-had-abra" is the Father (Heb. AB) + Sol (Eg. RA) + Light (Heb. AUD), "Father Sunlight," the state of illumination or cosmic consciousness. "Ra Hoor Khut" is the true Will. Together they signify 93 = 418, the same formula as Aiwass (Gk.) = Aiwaz (Heb.), mystical and magical attainment respectively.[300]

2. There is division hither homeward; there is a word not known. Spelling is defunct; all is not aught. Beware! Hold! Raise the spell of Ra-Hoor-Khuit!

Note the defective spelling of "Khut" in the previous verse. The apparent meaning is that the state of division or duality must be overcome by means of the formula of Ra-Hoor-Khuit before

[299] "The Book of Set." Chap. III of *Liber CCXX* records the utterance of Horus, secretly identical with his dæmonic double, the Egyptian Set. Cf. the *petro* and *rada loa* of Voodoo, or the "peaceful and wrathful deities" of Vajrayana Buddhism.
[300] See *Liber CCXX,* I, 7, commentary in *Liber LA*.

ABRAHADABRA can be realized. Therefore, Ra-Hoor-Khuit is the formula of synthesis and transcendence, i.e., the *coniunctio oppositorum*. Perhaps an allusion to the Dark Age that must be borne before the New Age can arise is also implied, i.e., an age of extreme novelty. However, "all is not aught" is also a mystical formula, viz., 2 = 0 (AL = LA). In the latter case, the word that is known is NOT.[301] This is the "spell" or mantra of the True Will. The missing "iota" refers to the Hermit of the Tarot, signified by the yod of Tetragrammaton, i.e., the fecundating principle or "secret seed" (*bindu*).

3. Now let it be first understood that I am a god of War and of Vengeance. I shall deal hardly with them.

The first forty years of the New Æon saw the advent of the two bloodiest wars in human history, culminating in the advent of a weapon capable of the literal extermination of the human race. Yet War is also *Atu* XVI, i.e., the technique for the destruction of the ego-logical mind, or perhaps the Great Work in general, and "Vengeance" is equivalent to karma.[302]

4. Choose ye an island!

Select a *chakra*.

5. Fortify it!

Seal it.

6. Dung it about with enginery of war!

Concentrate on it till everything else is blotted out of consciousness.

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[301] See *Liber LA*.
[302] Cf. *Liber CCXX,* III, 46.

7. I will give you a war-engine.
8. With it, ye shall smite the peoples; and none shall stand before you.

A technique for the destruction of thoughts.

9. Lurk! Withdraw! Upon them! this is the Law of the Battle of Conquest: thus shall my worship be about my secret house.

"Lurking" refers to the way of the Hermit of the A∴A∴. The attention is withdrawn from sense objects. Alternatively, thoughts may be attacked directly as in *Liber XVI*.[303] The two techniques are complementary. The "secret house" is the unconscious. These verses may also refer to the means by which the Kingdom of Ra-Hoor-Khuit is to be realized. We are to establish a secret order of warrior-hermits till they are strong enough to conquer the slave state by means of the war-engine referred to in v. 7—referring to the atomic bomb, the weapon of Set?[304]

Alternatively, does the war-engine refer to a mystical "engine" of enlightenment? In this regard, it is surely significant that the ancient Gnostic scriptures were also rediscovered at Nag Hammadi in 1945. Literally, "war" means "confusion" (Indo-Eur. **wers*) (i.e., Choronzon, the demon of the Abyss), whereas an "engine" (or "enginery") is the germ, gene, or gens (race) (Indo-Eur. **gene*) of the king or genius (i.e., the Holy Guardian Angel), referring perhaps to the Children of men, those who are reborn (or resurrected) in freedom.[305] Is humanity about to experience a collective initiation equivalent to the Ordeal of the Abyss?

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[303] Cf. *Liber 333,* Chap. 19.
[304] Cf. ibid, ii, 24: "Behold! these be grave mysteries; for there are also of my friends who be hermits. … Ye shall see them at rule, at victorious armies. …" In English Cabbala, WR-NGN equals 309, the number (in Hebrew letters) of ShT; otherwise (in Tarot *atu*), 31, equivalent to AL and LA. The initials, WN, add up to 56, Nuit, dissolution (*laya*). The atomic bomb was first exploded in 1945, forty years after An I of the New Æon in 1905. See commentary on ibid, III, 46.
[305] For italicized equivalencies, refer to the etymologies.

10. Get the stélé of revealing itself; set it in thy secret temple—and that temple is already aright disposed—& it shall be your Kiblah for ever. It shall not fade, but miraculous colour shall come back to it day after day. Close it in locked glass for a proof to the world.

The stele of Ankh-ef-en-khonsu is the pantacle that depicts the ontology of the New Æon: Nuit overarches Hadit, which illuminates Ra-Hoor-Khuit and Ankh-ef-en-khonsu, the latter offering bread, beer, cattle, and fowl on an altar. For Nuit, see *Liber LA*; for Hadit, see *Liber AUD. Liber ShT* is the exposition of the character of Ra-Hoor-Khuit, the True Will. This verse describes a Tantric visualization in which the stele is visualized so intensely that it acquires a living presence in the psyche ("thy secret temple") of the worshipper. He must thoroughly reify the ontology of the New Æon. A worshipper offers his life to the god, represented by the elements of life. "[L]ocked glass" refers to the intense concentration of consciousness.

11. This shall be your only proof. I forbid argument. Conquer! That is enough. I will make easy to you the abstruction from the ill-ordered house in the Victorious City. Thou shalt thyself convey it with worship, o prophet, thou though likest it not. Thou shalt have danger & trouble. Ra-Hoor-Khu is with thee. Worship me with fire & blood; worship me with swords & with spears. Let the woman be girt with a sword before me: let blood flow to my name. Trample down the Heathen; be upon them, o warrior, I will give you of their flesh to eat!

Realization, not ratiocination, is the proof of spiritual attainment. This is achieved by the mastery of the spirit. The "ill-ordered house" is the ego; the "Victorious City" is the Self. "Abstruction" combines abstraction and construction, i.e., synthesis, referring to the tasks of the Great Work, which induce a dialectical process of

purification. The tasks of the Great Work imply the correlative ordeals; hence, "danger and trouble."

The Great Work is to be realized by means of self-purification ("fire"), self-sacrifice ("blood"), intellectual analysis ("swords"), and the training of the will ("spears").[306] The unconscious is to be activated by self-analysis and the liberation of energy ("blood"). The unconscious ("the Heathen") must be controlled and assimilated ("I will give you of their flesh to eat"). This is the true meaning of the eucharist, i.e., the imbibition of spiritual substance. The unconscious is the source of energy (nourishment). The "warrior" is the shaman or magician.[307]

12. Sacrifice cattle, little and big: after a child.
13. But not now.
14. Ye shall see that hour, o blessèd Beast, and thou the Scarlet Concubine of his desire!
15. Ye shall be sad thereof.

The sin of restriction is transcended in the grade of Master of the Temple of the A∴A∴. Moreover, so that the sacrifice is maximally effective, such ties must first be well established.[308]

16. Deem not too eagerly to catch the promises; fear not to undergo the curses. Ye, even ye, know not this meaning all.

According to alchemy, the athanor must be cooked in a slow fire, lasting months or even years. Too swift attainment can result in an ordeal that cannot be borne (this is the gradual path). The conclusion may be read as a reiteration that the meaning of the *Book of the Law* is sealed, even to its prophet; or, in the context of the previous four verses, that the renunciation that would be demanded would exceed even the prophet's worst expectation.

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[306] Fire, water, air, earth: a tetragrammaton.
[307] Cf. *Liber CCXX,* I, 5, commentary in *Liber LA*.
[308] See *Liber CLVI;* cf. *Liber CXCIV*. That which has not been perfected cannot be sacrificed. The sacrifice must be perfect.

17. Fear not at all; fear neither men, nor Fates, nor gods, nor anything. Money fear not, nor laughter of the folk folly, nor any other power in heaven or upon earth or under the earth. Nu is your refuge as Hadit your light; and I am the strength, force, vigour, of your arms.

Fear is one of the first obstacles that must be overcome, since spiritual experience can be horrific, and demons of the unconscious feed on negative psychic emanations such as fear. The Buddha also emphasized overcoming fear by living alone in the forest. One deliberate method for cultivating fearlessness is illustrated in *Shaman: The Wounded Healer*. Following a period of preparation one is dangled over the edge of a precipice, with hands clasped over the head.[309] By practising non-attachment (taking refuge in nothing), the bondage to sense objects and therefore the anxiety they induce is overcome. The bliss of the L.V.X. further strengthens one's resolve. Ra-Hoor-Khuit is identified with the energy liberated by the tasks of the Great Work ("your arms," or magical weapons), viz., vitality.

18. Mercy let be off: damn them who pity! Kill and torture; spare not; be upon them!

Compassion, "the vice of kings,"[310] is the highest form of bondage, which must also be overcome, since identification with suffering perpetuates ignorance and illusion. This is also the highest and most difficult renunciation. Pity includes self-pity. Thoughts must be "killed" or destroyed; pain stimulation (e.g., the Sun Dance) is also a technique of the Great Work. A Zen term for the transcendence of duality is *zasetsu*, "killing."

19. That stélé they shall call the Abomination of Desolation; count well its name, & it shall be to you as 718.

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[309] Joan Halifax, op. cit., p. 73.
[310] *Liber CCXX,* II, 21.

20. Why? Because of the fall of Because, that he is not there again.

Just as the Abomination of Desolation was prophesied by Daniel to presage the end of the age, so does the Thelemic ontology incorporate a trans-dual reality that will supersede the Age of Reason. The *Book of the Law* inaugurates a post-rational, post-modern, post-scientific era prophetic of the Einstein/quantum mechanical/string multiverse that has superseded the classical Cartesian/Newtonian universe of the old æon. Note that Aiwaz predicts that "they shall call" the stele the abomination of desolation, not that it is that.

21. Set up my image in the East: thou shalt buy thee an image which I show thee, especial, not unlike the one thou knowest. And it shall be suddenly easy for thee to do this.

The stele of Ankh-ef-en-khonsu is the Sun or L.V.X. of the New Æon. The image of Horus is the falcon, the ancient Egyptian emblem of divine power.

22. The other images group around me to support me: let all be worshipped, for they shall cluster to exalt me. I am the visible object of worship; the others are secret; for the Beast & his Bride are they: and for the winners of the Ordeal x. What is this? Thou shalt know.

All personal gods are sparks or aspects of the divine principle, which is Impersonal. The True Will is the immediate objective, since it is most intelligible to reason. Behind it are the universal principles of differentiation (Hadit) and the Void (Nuit), which are beyond reason. The realization of the latter two is for those who cross the Abyss of *da'ath*. This verse prophesies that the scribe will succeed in making this transition.

23. For perfume mix meal & honey & thick leavings of red wine: then oil of Abramelin and olive oil, and afterward soften & smooth down with rich fresh blood!

Corn meal is the physical basis of nourishment. According to Jung, honey symbolizes the Self, hence, the process of individuation. Wine is the ecstatic principle of energy. Myrrh symbolizes purification and renunciation. Cinnamon suggests excitement and energy. Galangal is similar in principle to ginger (see below). The olive connotes wisdom. Blood is the vital principle itself.

24. The best blood is of the moon, monthly: then the fresh blood of a child, or dropping from the host of heaven: then of enemies; then of the priest or of the worshippers: last of some beast, no matter what.

Those who condemn blood sacrifice condemn life itself, since the ultimate sacrament of existence is that life eats life.[311] If they eat meat (as do most), the hypocrisy is compounded, since it is not the killing to which they object so much as the reminder of their own mortality. Several major world religions are explicitly based on blood sacrifice, including Judaism, Christianity, Hinduism, and Voodoo. The varieties of "blood" referred to above include menstrual, seminal, vaginal, human, and animal. However, consider *Liber CLVI:* "Thou shalt drain out thy blood that is thy life into the golden cup of her fornication. Thou shalt mingle thy life with the universal life. Thou shalt keep not back one drop."[312] In the reading, the meal is the body, the honey the aspiration, the wine the pleasure principle; myrrh is one's renunciation, cinnamon and ginger connote energy and enthusiasm, and the blood is one's life

[311] This is the primary insight of the Vedic dispensation. It is also important in Santeria and Native American spirituality.

[312] Lit. "arch, vault" (Lat. *fornix*), with connotations of heat (Indo-Eur. **gwher*). The reference to a vault suggests the Goddess Herself, or Her way of Magick (see *Liber LA*), whereas the reference to heat suggests *kundalini* or "psychic heat" (Tib. *tummo*). Traditionally, *kundalini* would be identified with the Thelemic BABALON (i.e., *Natura* or Nuit's telluric embodiment), though in *Liber CCCXLI,* SSS, it is regarded as phallic. Op. cit., 2, 3.

that is rarefied and sublimated as a perfume or incense by the fire of ascetic work (*tapas*). "Life" includes one's *anima* ("moon"), true self ("child"), will ("host of heaven"),[313] inertia ("enemies"), aspiration (both magical ["priest"] and mystical ["worshippers"]), and instinctuality ("beast").[314]

25. This burn; of this make cakes & eat unto me. This hath also another use; let it be laid before me, and kept thick with perfumes of your orison: it shall become full of beetles as it were and creeping things sacred unto me.

One is to consume oneself in one's aspiration ("Enflame thyself in prayer") and practise the imbibition of a eucharist for the purification of the mental body. Through prayer and aspiration, one awakens the unconscious, resulting in the liberation of one's instinctual complexes ("beetles"), the *q'liphoth*. The tradition of offering cakes or *tormas* is also found in Vajrayana Buddhism.

26. These slay, naming your enemies; & they shall fall before you.
27. Also these shall breed lust & power of lust in you at the eating thereof.
28. Also ye shall be strong in war.

By recognizing ("naming") these complexes they lose their power over the conscious ego. Thus, one's personal power increases. This technique may be a variation of the "destruction of thoughts" technique discussed above.

29. Moreover, be they long kept, it is better; for they swell with my force. All before me.

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[313] Heb. TzBA = 93.
[314] Seven principles, corresponding to Luna, Sol, Jupiter, Saturn, Mercury, Venus, and Mars respectively.

The longer this practice is pursued, the more powerful it becomes. By this means, the True Will is progressively realized.

30. My altar is of open brass work: burn thereon in silver or gold!

Brass is an alloy of copper and tin, attributed to Venus and Jupiter respectively—the two benefics, signifying love and wisdom. Silver and gold are attributed to the Moon and the Sun respectively, signifying the microcosm and the macrocosm, or *anima* and *animus, yang* and *yin*. Hence, the altar of Ra-Hoor-Khuit signifies the harmonious union of God and man, resulting in the realization of bliss and illumination.

31. There cometh a rich man from the West who shall pour his gold upon thee.

Crowley believed that this prophesy was fulfilled in the person of Karl Germer, who became his magical and literary heir as the O.H.O. of the Thelemic O.T.O. Note that the verse localizes the centre of Thelemic success in the new society of the Americas. Nevertheless, Germer failed to carry on the order.

32. From gold forge steel!

Steel is an artificial variant of iron, attributed to Mars; i.e., an enhanced version of the "destruction of thoughts" exercise previously discussed. Gold is the metal of the Sun. Thus, from the metal of the scribe's illumination he is to forge a method for the attainment of that illumination. The Thelemic order must prepare for war, i.e., the Great Work. That is, society must be transformed into an engine of illumination.[315]

[315] This is the essence of the political philosophy of the A∴A∴. Social and political institutions must be consciously redesigned to optimize the self-realization and self-actualization of the latent genius of all, without restriction. This is also the essence of progressive education and politics. See *Liber LI*. Cf. commentary on *Liber CCXX,* III, 9.

33. Be ready to fly or to smite!

Cf. v. 9. One may withdraw one's attention from the senses, or attack the thinking faculty directly.

34. But your holy place shall be untouched throughout the centuries: though with fire and Sword it be burnt down & shattered, yet an invisible house there standeth, and shall stand until the fall of the Great Equinox, when Hrumachis shall arise and the double-wanded one assume my throne and place. Another prophet shall arise, and bring fresh fever from the skies; another woman shall awake the lust & worship of the Snake; another soul of God and beast shall mingle in the globéd priest; another sacrifice shall stain the tomb; another king shall reign; and blessing no longer be poured To the Hawk-headed mystical Lord!

Even if the order ceases to exist in the outer, its spirit will persist and shape the spirit of the New Æon, for Thelema is the intelligible expression of the Spirit of the Time. Note the implication that the duration of the New Æon is of the order of centuries (plural), thus belying Frater Achad's claim that the Æon of Maat began in 1948. This confusion probably originated in Achad's confusing the advent of the mourning of Isis with the Æon of Maat. Here, Horus is mystically identified in his form of Hrumachis, the Great Sphinx of Gizeh, occult emblem of enigma, combining the characteristics of woman, bull, lion, dragon, and bird (the unconscious; spiritual strength, energy, or vitality; rapacity and nobility; death; and ethereality or spirituality), and asserting the identification of the unconscious with the fifth, quintessential principle and the rising Sun. Apparently, this aspect of Horus also signifies the principle of resurrection. He is identified with the Pharaoh, or "Kingly Man" (*Homo regius*). Maat or Themis, *Shakti* of Thoth, lord of magick and wisdom, and daughter of Ra, will succeed him in the place of the Sun, whose name means, "right, true, truth, real, genuine, up-

right, righteous, just, steadfast, unalterable," etc. She is the personification of physical law and moral rectitude, virtually identical with the Sanskrit idea of *rita*. Her symbol is the feather. In order to reach paradise the soul must be weighed in the balance against this feather of truth and righteousness. Here the double wand represents Her, representing the polarities of existence and their reconciliation and transcendence. As Jesus said, one must be perfect to penetrate paradise.

In *Liber LIX* Crowley states that the secret of Her formula, due to succeed that of Horus some hundreds of years hence, would be concealed somewhere in his many writings.[316] That is to say, whereas the formula of Isis is that of nourishment drawn directly from *Natura*, the Mater; that of Osiris is the self-sacrifice and renunciation of the Dying God; and that of Horus is the *Puer Æternus* or divine Soul that embraces equally life and death; that of Maat is — ? Perhaps cosmic consciousness itself, perfect identification with the Totality of Things, All = AL.[317] "She is the ultimate illusion which is manifestation; she is the dance, many-coloured, many-wiled, of Life itself. Constantly whirling, all possibilities are enjoyed, under the phantom show of Space and Time: all things are real, the soul is the surface, precisely because they are instantly compensated by this Adjustment. All things are harmony and beauty; all things are Truth: because they cancel out."[318]

The poetic passages, consisting of octameters, refer to the archetypal events accompanying the advent of an Æon: the arising of a new prophet inspired by cosmic consciousness, the awakening of the *kundalini* energy of illumination, the descent of the divine influence, the conflagration of the transition, and the advent of a new archetype or paradigm. Note that, with each Æon, Homo sapiens seems to progress towards a new and higher formula of Godhead after a cataclysmic breakthrough. Maat represents the

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[316] *The Equinox,* Vol. I, No. 7, p. 351. Thus, each Magus indicates the future formula to his successor.

[317] ALL, 61 = AL, 31, the Void = the Divine Power. The Godhead is all in all, yet naught, the Void (*shunyata*), the Cabbalistic Zero.

[318] Aleister Crowley, *The Book of Thoth, Atu* VIII, p. 87. Eight is also the number of the Great Work.

advent of a fundamentally new cycle of myth or perhaps the end of the cycle, equivalent to the final he of Tetragrammaton. The "globéd priest" is the phallus.

35. The half of the word of Heru-ra-ha, called Hoor-pa-kraat and Ra-Hoor-Khut.

Here again we find the defective spelling, "Khut." Hoor-pa-kraat is the True Self, "Ra-Hoor-Khut" the True Will, the passive and active (or wave and particular aspects) of one underlying Unity, Heru-ra-ha. Literally, these names mean Horus the Child and Horus the Elder, the latter being attributed to the Sun at noon. The defective spelling suggests the division between the false, conscious, egoistic will and the True Will, which is Ra-Hoor-Khuit proper, the Iota Will of the Hermit of the A∴A∴.[319] HRU-RA-HA and RA-HUUR each add up to 418.

36. Then said the prophet unto the God:
37. I adore thee in the song—

[I am the Lord of Thebes, and I
The inspired forth-speaker of Mentu;
For me unveils the veilèd sky,
The self-slain Ankh-af-na-khonsu
Whose words are truth. I invoke, I greet
Thy presence, O Ra-Hoor-Khuit!

Unity uttermost showed!
I adore the might of Thy breath,
Supreme and terrible God,
Who makest the gods and death
To tremble before Thee:—
I, I adore thee!

Appear on the throne of Ra!
Open the ways of the Khu!

[319] Cf. commentary on *Liber CCXX,* III, 2.

Lighten the ways of the Ka!
The ways of the Khabs run through
To stir me or still me!
Aum! let it fill[320] me!]

A loose and much extended paraphrase of the text on the obverse of the stele of Ankh-ef-en-khonsu, versified by Crowley in the weeks leading up to the *Book of the Law*. A more literal rendering would be: "Words spoken by the Osiris (i.e., the deceased), God's Servant of Montu, Lord of Waset, Opener of the Door-leaves of Heaven in the Most Select of Places (i.e., Karnak), Ankh-ef-en-

[320] Page 10 of the third chapter of the holograph ms. of the *Book of the Law* clearly says "fill," but also refers to the "song" in the "vellum book" beginning with "'I am the Lord of Thebes' &c. … Unity ——— 'fill me'." The reference is to Crowley's poetic paraphrase of the obverse of the stele of Ankh-ef-en-khonsu, which Crowley copied into the text of the *Book of the Law* as shown. However, in Crowley's original paraphrase he uses the phrase "kill me" instead of "fill me." In 1912 Crowley added a handwritten annotation in the margin of the 1909 edition of the Holy Books of Thelema, in which he changes the 'f' in "fill" to a 'k.' However, Crowley never actually made this change to any printed edition of the *Book of the Law*. The rendering used here is, therefore, that used in the original ms. and by Crowley in every authorized edition of the *Book of the Law*. However, some recent editions of the *Book of the Law* change the word to "kill" based on the aforesaid note. The original hieroglyphics offer no assistance in resolving the difference.

Khonsu, True of Voice: 'O Exalted-one! may he be praised, Great of Manifestations, the great Ba whom the gods fear, and who appears on his great throne, make the path of the Ba, the Akh, and the Shadow'" (see below). Montu or Mentu is the Egyptian god of war (see discussion of war, above) represented by a human body with a falcon's head and, thus, an analogue of Horus. Ankh-ef-en-khonsu is a Master, i.e., inspired with prophetic utterance, with the mysteries of the Void (Nuit, the sky), self-slain (i.e., he has transcended the experience of death and rebirth), and has attained perfect Understanding (the *sephira* of *binah*, attributed to the grade of Master of the Temple). Ra-Hoor-Khuit, the True Will, is the absolute Unity, identical with prana, the principle of energy, beyond all conceptions of deity and death itself, changeless. Ra is the Sun, or True Self. For *khu* and *khabs* see *Liber LA*.[321] The *ka* is the Double; according to Robert Masters, the "body of experience" or kinesthetic body or mind. In the original Egyptian text of Ankh-ef-en-khonsu, the three spiritual principles referred to are the personality (*ba*), "magically effective one" (*akh*), and shadow (*swt*) (corresponding to Crowley's *khu, ka,* and *khabs*).

38. So that thy light is in me; & its red flame is as a sword in my hand to push thy order. There is a secret door that I shall make to establish thy way in all the quarters (these are the adorations, as thou hast written), as it is said:
[The light is mine; its rays consume

[321] *Liber CCXX,* III, 8, commentary.

Me: I have made a secret door
Into the House of Ra and Tum,
Of Khephra and of Ahathoor.
I am thy Theban, O Mentu,
The prophet Ankh-af-na-khonsu.

By Bes-na-Maut my breast I beat;
By wise Ta-Nech I weave my spell.
Show thy star-splendour, O Nuit!
Bid me within thine House to dwell,
O wingèd snake of light, Hadit!
Abide with me, Ra-Hoor-Khuit!]

The "red flame" of the L.V.X. of the True Will is probably the *kundalini* energy, the source (among other things) of verbal inspiration and self-annihilation (the sword). The image is rather striking and modern: a sword of flame or light, suggesting the descending lightening of the Tree of Life or the pillar that guards the Garden of Eden. The secret door may be daleth, "secret" because above the Abyss, sacred to Venus, star of the Great White Brotherhood,[322] represented in the Seal of the A∴A∴ by the Vesica of BABALON; or perhaps the Silver Star proper to the Moon, whose dark side is secret.[323] That is to say, the unconscious is the royal road to the True Will.

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[322] According to Blavatsky, the Great White Brotherhood is located in Shambhala. Despite its status as a Buddhist paradise, the Vajrayana description of Shambhala according to the Kalachakra closely resembles the Law of Thelema.

[323] On the Tree of Life the path of gimel, the High Priestess in the Tarot, crosses or "penetrates" (since *daleth* is a "door") the path of daleth, the Empress in the Tarot. The reciprocal below the Abyss of daleth is teth, Strength, depicting a woman dominating a lion by sheer moral force. The two correlative paths, zayin and he, also depict the feminine principle (the Lovers and the Star respectively). (There is, moreover, a near perfect symmetry of the eight Tarot *atus* depicting the feminine principle on the Tree of Life, if one adds samekh and tau to the foregoing. Only lamed—*Atu* VIII—is unbalanced. The sum of the balanced *atus* is 74, which is the gematria of LMD [lamed!], which, as "an expansion of 30," signifies L = AL, the Way. Thus lamed, as the only unbalanced path, is the key to the Way, proceeding from *malkuth* to *kether* via tau, samekh, teth, gimel [balanced by zayin and he], and daleth. Lamed is the eighth, i.e., the key of regeneration, or the Great Work. Lamed, the only unbalanced letter, moreover, itself connotes the

This is the all-consuming, all-annihilating L.V.X. of illumination. Ra, Tum, Khephra, and Ahathoor signify the Sun at its rising, setting, midnight, and noon respectively.[324] They also signify the qualities of strength, joy, silence, and beauty, i.e., the thinking, sensation, intuition, and feeling faculties respectively, or energy, ecstasy, clarity, and charisma—four gifts of the L.V.X. The House of Hadit is the *khabs*. Note the identification of Hadit with the *kundalini*.[325] The original Egyptian corresponding to these verses says, "'I am equipped so that I might shine forth as one who is equipped. Make way for me to the place where Ra, Atum, Khepri, and Hathor are.' Osiris, the deceased, the priest of Montu, the Lord of Thebes, Ankh-ef-en-Khonsu, the son of Ba sa en Mut, a man with the same titles, born of the musician of Amun-Ra, Ta'neshet, the Lady of the House." Three specific illuminations are referred to: the realization of the Void of Nuit, i.e., nirvana; *kundalini* awakening (*tummo*); and the realization of the True WiIl. He who realizes these becomes a celestial being or deva, made of light, who dwells in light among beings of light or subtle substance.

39. All this and a book to say how thou didst come hither and a reproduction of this ink and paper for ever—for in it is the word secret & not only in the English—and

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Balance; there is a deep mystery herein, probably connected with its position in the alphabet.)

[324] See *Liber CC.*

[325] See *Liber CCXX,* II, 22, commentary in *Liber AUD.*

thy comment upon this the Book of the Law shall be printed beautifully in red ink and black upon beautiful paper made by hand; and to each man and woman that thou meetest, were it but to dine or to drink at them, it is the Law to give. Then they shall chance to abide in this bliss or no; it is no odds. Do this quickly!

See *The Equinox of the Gods*.[326] Note the implicit injunction not to convert; Chapter III, v. 11; and the Comment. Yet there is urgency, despite the apparent indifference. This is a practical illustration of the attitude inculcated in Chapter I, v. 44.[327]

40. But the work of the comment? That is easy; and Hadit burning in thy heart shall make swift and secure thy pen.

That is, the comment will be another inspired writing, like the *Book of the Law* itself. See "The Paradox of the Comment" for a full commentary on the text of the Comment, written twenty-one years later. "Hadit burning in thy heart" refers to the *kundalini* in the *anahata-chakra,* signifying the illumination of consciousness.

41. Establish at thy Kaaba a clerk-house: all must be done well and with business way.

Thelema is to be an organized movement.[328]

42. The ordeals thou shalt oversee thyself, save only the blind ones. Refuse none, but thou shalt know & destroy the traitors. I am Ra-Hoor-Khuit; and I am powerful to protect my servant. Success is thy proof: argue not; convert not; talk not overmuch! Them that

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[326] *Liber IV,* Pt. IV.
[327] "For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect." This is the True Will.
[328] Cf. ibid, I, 61: "Ye shall gather goods and store of women and spices; ye shall wear rich jewels; ye shall exceed the nations of the earth in splendour & pride."

seek to entrap thee, to overthrow thee, them attack without pity or quarter; & destroy them utterly. Swift as a trodden serpent turn and strike! Be thou yet deadlier than he! Drag down their souls to awful torment: laugh at their fear: spit upon them!

The Beast, who is therefore the Hierophant or initiatory principle in its negative aspect, oversees the ordeals. The blind ones are the ignorant. That is to say, the Beast is only invoked when blindness gives way to illumination, i.e., spiritual crises are an indication of success. The Thelemic order is not to judge applicants; incarnation is sufficient proof of the right to attain. Nevertheless, those who reject the principle of the True Will will be destroyed, since they have no internal coherence. Therefore, acceptance of the Law of Thelema is required. Ratiocination cannot penetrate ultimate truth or induce realization; therefore, the proof is to be obtained by direct intuitive realization, not argument. Progress in the order is, therefore, not based on academic curricula, but on mystical and magical practice (but this need not imply that intellectual development is not necessary or even initiatory, only that alone it is not a sufficient condition of illumination). Note that the conclusion refers to self-defence, the implication being that the slaves of the slave gods will try to destroy the order; but see also the commentary to Chapter III, v. 18, etc. One must be ruthless to attain.

43. Let the Scarlet Woman beware! If pity and compassion and tenderness visit her heart; if she leave my work to toy with old sweetnesses; then shall my vengeance be Known. I will slay me her child: I will alienate her heart: I will cast her out from men: as a shrinking and despised harlot shall she crawl through dusk wet streets, and die cold and an-hungered.

The *Shakti* of the Beast transmits his power;[329] therefore, she must be aligned with the character of that power, since any resistance

[329] See ibid, I, 15: "in his woman called the Scarlet Woman is all power given."

will (to continue the electrical analogy) cause a "melt-down" or "short circuit." In particular, identification with suffering and any other attachments to illusion produce karma, which will be instantly compensated. Her psychic integrity will be destroyed, her attainment will be lost, and she will be expelled from the being (*sat*), consciousness (*chit*), and bliss (*ananda*) that she enjoyed as the consort of the Beast. Clearly, the Scarlet Woman should be a Master of the Temple of the A∴A∴. A "harlot" is one who is subject to desire and enslaved by illusion, i.e., a non-initiate.

44. But let her raise herself in pride! Let her follow me in my way! Let her work the work of wickedness! Let her kill her heart! Let her be loud and adulterous; let her be covered with jewels, and rich garments, and let her be shameless before all men!

Tantric pride = the aspiration to the True Self, by which one is initiated.[330] However, there is also a technical meaning, identical with the archaic sense: "The state of sexual desire or heat, especially in female animals; rut" (AHD). From Indo-European **es,* "to be." Thus, pride is technically equivalent to *sat*, Being. It is the state in which the ecstasy of energy has been completely liberated and mastered, i.e., the divine state, as well as the technique for the attainment of that state, ecstatic self-affirmation, especially *maithuna*.

She is to follow the cult of the True Will. "Wickedness," from Indo-European **weik,* is Old English *wicca*, "wizard," and *wicce*, "witch." That is to say, let her practise the way of Magick (those who transposed the meaning to the conventional understanding of wickedness are also responsible for the torture and murder, by burning at the stake, of thousands of witches and other "heretics" during the "Holy" Inquisition, so who is wicked after all? The *Book of the Law* is full of reclamations of meaning of this type, which

[330] Cf. Vivekananda*, Jnana-Yoga,* passim, on self-affirmation. The Dalai Lama also attests to this.

offend the ignorant but inspire the wise).[331] All attachments are to be "killed."[332] In particular, she is to practise the vibration of divine names and the attitude of indifference. By these methods, the *chakras* and acupuncture points of the mental body will light up like jewels, and the *shakti* will attain a state of moral perfection.

45. Then will I lift her to pinnacles of power: then will I breed from her a child mightier than all the kings of the earth. I will fill her with joy: with my force shall she see & strike at the worship of Nu: she shall achieve Hadit.

Cf. Chapter I, v. 15.[333] Not "power" in the vulgar sense, of course, but shamanic empowerment,[334] i.e., the liberation of energy. The child to which reference is made is perhaps the human avatar of Horus himself, i.e., the "Pharaoh" or kingly man. This verse bears on the question of the succession to the high office of the Beast. The highest male and female Masters of the College of the S.S. should assume these titles as yod and he of Tetragrammaton, producing a male offspring vau, which then chooses the highest female Master as his he, and so on in perpetuity. Slightly extended, this is the formula of the Abbeys of Thelema for creation of the "coming race," *Homo regius,* on the physical plane. By creating a self-sufficient genetic pool of *wyrd,* the genetic elements of magical power are concentrated in each subsequent generation, resulting in a purified and resurrected humanity.[335] Note that Hadit is something that is achieved, i.e., a state of being or becoming. Nevertheless, the "child" is also the Self.

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[331] Cf. op. cit., II, 27: "There is great danger in me; for who doth not understand these runes shall make a great miss. He shall fall down into the pit called Because, and there he shall perish with the dogs of Reason."
[332] Cf. ibid, III, 17.
[333] "Now ye shall know that the chosen priest & apostle of infinite space is the prince-priest the Beast; and in his woman called the Scarlet Woman is all power given. They shall gather my children into their fold: they shall bring the glory of the stars into the hearts of men."
[334] The literal meaning of AL.
[335] See *Liber ATh.*

46. I am the warrior Lord of the Forties: the Eighties cower before me, & are abased. I will bring you to victory & joy: I will be at your arms in battle & ye shall delight to slay. Success is your proof; courage is your armour; go on, go on, in my strength; & ye shall turn not back for any!

This remarkable prophecy specifies the very decade of the greatest war of human history more than thirty-five years before the event. Many would take the collapse of the Soviet Union, if not Communism, in the 1980s to fulfil the second half of the prophecy, though the future may decide that the ecological catastrophe now looming (climate change, etc.) became inevitable during this decade, or the bankruptcy of the ideology of urban industrial capitalism ("Reaganism," "Thatcherism," etc.) might also be implied (the "ozone hole" was also first identified in 1985; AIDS—Africa's vengeance—was first identified in 1981). Nor should we forget the humble IBM PC—1981. The 1980s were clearly a transformative and seminal decade.

Horus, the divine force, consecrates and inhabits the magical weapons of the shaman/magician of the New Æon, whose work is to slay his egoistic consciousness in the ecstasy of the L.V.X. ("delight"). He who knows, does, and is his True Will succeeds, since the True Will has the inertia of the entire universe supporting and pushing him forward. "Turning NOT back" is a technical formula denoting the process of Creation, since the final formula of Nothingness is the Negation of Negation, or Becoming. Thus, the process of devolution described in *Liber XXVII* is reversed and evolution furthered, ultimating in the realization of the universal Kingdom of the True Will. In this context, then, "for any" denotes the Unique One (Indo-European **oino*), cognate with Old English *endleofan*, "eleven" and Latin *non*, "not," the Sun (Self) Absolute, whose "at-one-ment" is the goal of the Great Work. ANI is also Hebrew "I, I myself," so "turning NOT back for ANI" refers to the return to the original *ain* as the key to self-realization. ANI and AIN are, of course, metatheses of the same word, Cabbalistically identical. ANI is also an Egyptian scribe, representing the soul, in

the Book of the Dead who navigates various ordeals where is heart is weighed against the feather of Maat, the goddess of truth, balance, harmony, law, morality, and justice.

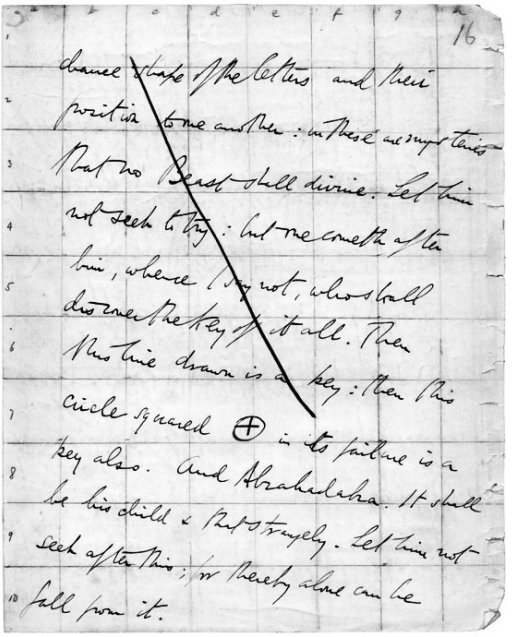
47. This book shall be translated into all tongues: but always with the original in the writing of the Beast; for in the chance shape of the letters and their position to one another: in these are mysteries that no Beast shall divine. Let him not seek to try: but one cometh after him, whence I say not, who shall discover the Key of it all. Then this line drawn is a key: then this circle squared in its failure is a key also. And Abrahadabra. It shall be his child & that strangely. Let him not seek after this; for thereby alone can he fall from it.

Cf. Chapter I, v. 56.[336] The *Book of the Law* is the universal revelation, integrating and reconciling all previous dispensations, including shamanism, Hinduism, Buddhism, Taoism, Cabbala, Gnosticism, Sufism, and modern critical philosophy. This verse also indicates the correspondences theory[337] of Thelemic hermeneutics, in which the terms of the *Book of the Law* are to be understood by equation with all comparable terms in all other systems. "All" tongues are the tongues of AL, i.e., Holy Writ. Thus,

[336] See commentary in *Liber LA*.

[337] The numerological doctrine of correspondences, exemplified in Aleister Crowley's *Liber 777,* is shared by many cultures and originated in antiquity, including Plato (d. 347/8 BCE), Hermes Trismegistus (in the *Hermetica,* 2nd cent. CE), Cabbala (in the *Zohar,* 13th cent.), Heinrich Cornelius Agrippa (d. 1535), Paracelsus (d. 1541), Emanuel Swedenborg (d. 1772), and Francis Barrett (in *The Magus*, 1801). The basic theory of correspondences is explained by Swedenborg as a basic relationship between spirit (mind) and nature (matter). The language of correspondences is the divine or "twilight" language, spoken by angels or divine beings. Similarly, the psychologist Carl Gustav Jung has suggested that symbols are the unique language of the unconscious. One finds the doctrine of correspondences also implicit in the Buddhist doctrine of interdependent origination (*pratityasamutpada*), which implies that everything is connected to everything else. According to the doctrine of correspondences, everything having the same number is related, and numbers are related to each other by multiples, submultiples, metatheses, etc. The language of nature is number.

Thelema, like Buddhism, is the religion of all religions.[338] Crowley's successor in the grade of Master of the Temple was Charles Stansfeld Jones, whose mottoes were "One" and "All in One and One in All," and who discovered the Secret Key of the Book, AL. The synchronicities attending the "birth" of this child are well known and need not be repeated here. By artificially inducing a premature birth, as it were, Crowley gave rise to an abortion, thereby vitiating his own succession.[339]


16
dance shape of the letters and their
position to one another: in these are mysteries
But no Beast shall divine. Let him
not seek to try: but he cometh after
him, whence I say not, who shall
discover the key of it all. Then
Nuit the dance is a key: then the
circle squared ⊕ is its failure is a
key also. And Abrahadabra. It shall
be his child & Not strongly. Let him not
seek after this; for thereby alone can he
fall from it.

[338] "Abstructed," e.g., in the works of Carl Gustav Jung, Aldous Huxley, Joseph Campbell, Mircea Eliade, etc.

[339] This event, from which Crowley never recovered, occurred in June 1916. Although at least two more aspirants crossed the Abyss during Crowley's lifetime, neither became his successor, and Crowley died without a viable *spiritual* heir. Moreover, on the exoteric plane, Adolf Hitler founded the Nazi Party three years later, in 1919, thus giving rise to a second "abortion," the after-effects of which persist (see *The Book of the Law,* Introduction, p. 14: "Democracy dodders. Ferocious Fascism, cackling Communism, equally frauds, cavort crazily all over the globe. They are hemming us in. They are abortive births of the child, the New Æon of Horus"). The contest of the New Æon is not between Communism and Capitalism, the underlying unity of which, Industrialism, is now dying, but between fascism and Thelema, reaction and progress, even though at one point Crowley's German representative, Martha Küntzel, wanted to persuade Adolf Hitler to institute the Law of Thelema as the governing ideology of Germany!

During the dictation, Crowley was inspired to draw a straight backslash, apparently arbitrarily, downward from left to right across the first seven lines of page 16 of Chapter III of the original manuscript, the only page of the holographic manuscript of the *Book of the Law* to be marked in such a way. This line makes a "word" consisting of seven single and eleven duplicated letters. The essential word of seven letters, generated by removing all repetitions, is STBEIAF, which adds up to the key number 93.[340] The eleven-lettered word, including all duplicate letters, STBETISAYFA, adds up to 418, prefixed by 31 = ST.[341] Thus, this line or vector conceals an analogue of the identity of the word ABRAHADABRA (418), consisting of eleven letters, five identical, and six diverse, and THELEMA (93). The five and the six refer to the interlacing of Pentagram and Hexagram, Microcosm and Macrocosm: the Great Work accomplished. Added, they equal 11 (other significant numbers can be drawn from this pair, including 56, Nuit; 65, Adonai; and 120, the number of Redemption).[342] The word also conceals a formula of the solar-phallic (fiery) yod or *bindu* (mercury-air), i.e., the formula of BABALON (Venus) and the Beast (Taurus) conjoined.[343] Ominously, the backslash may

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[340] STBHYAV = 60 + 9 + 2 + 5 + 10 + 1 + 6 = 93. This may be glossed as SET-Capricorn-IAO. The Indo-European root **bei* means "strong." IAO is the cry of the Mysteries, also associated with Jupiter, which Crowley glosses as Isis, Apophis, Osiris. The central letter, A, symbolizes Apophis or Apep, the Egyptian serpent deity of chaos, also identified with Set. In *Magick in Theory and Practice* Crowley makes IAO add up to 93 by adding a vau at the beginning and end. Cf. IAU = 17, Aleph, the Swastika, the Thunderbolt (*Vajra*).

[341] ST, the two-in-one letter signifying 31, + BHTYShAYPhA = 2 + 5 + 9 + 10 + 300 + 1 + 10 + 80 + 1 = 418. 31 + 418 = 449, AVR MTzVChTzCh, "sparkling light," as well as BBHMTh, "beast" and MHQDSh, "holy."

[342] The number 120 is an important number in the mysteries of the grade of 5° = 6□.

[343] Yetziratic attributions: Fire or Sagittarius, ruled by Jupiter; Leo, ruled by Sol; Mercury; Aquarius, ruled by Saturn and Uranus; Leo; Virgo, ruled by Mercury; Fire; Air; Virgo; Mars or Taurus, ruled by Venus; Air. Six of these letters may be taken as referring to Mercury, viz., beth; he (Uranus is a higher octave of Mercury); yod (twice); and aleph (twice), since Mercury is an airy planet. The remaining attributions refer to the solar-martial-fiery principle (shin, teth, pe). If we take F as vau, we have the formula of BABALON and the Beast (Venus and her house, Taurus, respectively), which is also symbolized by *Atu* XI, attributed to T. Air and fire are the two psychic elements. Thus, these letters signify an extremely dynamic, energetic formula of *kundalini* (teth) awakening (shin).

also be interpreted as a strikethrough, ending at the words "its failure," and may thus be read as indicating that the prophecy of the birth of the child otherwise predicted in the verse shall be abrogated. It may also be read as a reference to the mysteries implicit in "the chance shape of the letters, and their position to one another," as explained above. The letters do indeed refer to ABRAHADABRA, in a manner that cannot be explained as an accident or coincidence, thus demonstrating Aiwaz' control over the literal writing of the manuscript.

48. Now this mystery of the letters is done, and I want to go on to the holier place.

49. I am in a secret fourfold word, the blasphemy against all gods of men.

The word is probably Hoor, who "in his secret name and splendour is the Lord initiating."[344] He is the blasphemy against all human gods because he is the *Puer Æternus,* the True Self or Interior Godhead, whose realization supersedes the need for any external deity, in his dual aspect as Self and Will (Hoor-paar-kraat and Ra-Hoor-Khuit respectively). ChUUR = 220, the same as the *Book of the Law,* totality.

50. Curse them! Curse them! Curse them!

Repeated thrice, the number of the *neschamah*.

51. With my Hawk's head I peck at the eyes of Jesus as he hangs upon the cross.

The "head" or intelligence of the Divine Principle, due to its materialism and obsession with death, attacks the "eyes" or vision of Christianity. Christianity is blind since it asserts that the Divine Principle is subject to mortality and suffering. This is the essential Gnostic/Islamic objection to Christian exotericism. This verse may

[344] See *Liber CCXX,* I, 49, commentary in *Liber LA*.

also be taken as a refutation of the doctrine of vicarious atonement; this is the Buddhist objection.

52. I flap my wings in the face of Mohammed & blind him.

The "wings" or spirituality of the Divine Principle attacks the "face" or philosophy of Islam. A slightly less strenuous penalty, since Islam has at least Sufism as its sacred heart and centre, yet Islam too is ignorant of the Divine Power, identifying salvation with an exoteric system of rewards and punishments.

53. With my claws I tear out the flesh of the Indian and the Buddhist, Mongol and Din.
54. Bahlasti! Ompehda! I spit on your crapulous creeds.

The "flesh" or vital substance of Hinduism, Buddhism, Mongolism (Tibetan Buddhism?), and Judaism (?) is attacked by the "claws" or wrathful aspect of the Divine Principle. This rather painful process (to the long-suffering Asians) is nonetheless a eucharist, which will be realized when one considers the matter from the Hawk's point of view. Thus, Hinduism, Buddhism, and perhaps Vajrayana Buddhism and Cabbalistic Judaism are pure spiritual doctrines that nourish and inform the way of Horus, yet they are still subject to the formula of the Dying God; hence, they must be destroyed, but in this case by assimilation (digestion). In particular, Hinduism and Buddhism perpetuate the illusion of suffering through the practice of compassion and deny the sacrality of incarnation in favour of a world- and self-abnegative praxis of total renunciation. Their creeds or dogmas are more suspect than their methods or results.

55. Let Mary inviolate be torn upon wheels: for her sake let all chaste women be utterly despised among you!
56. Also for beauty's sake and love's!

The doctrine of physical chastity is a perversion of natural function. This is the profanation and betrayal of the L.V.X. by the Black Brothers referred to in *Liber XXVII,* since it inhibits the awakening of the *kundalini* and the manifestation of genius, which is always closely associated with libido. See the psychoanalytic school and its derivatives, especially Jung and Reich. though Crowley preferred the social psychology of Adler, presumably due to his emphasis on the will (Crowley dismissed Jung as a "romantic," despite anticipating several aspects of Jungian psychology, including "active imagination" and his use of the I Ching).[345]

57. Despise also all cowards; professional soldiers who dare not fight, but play; all fools despise!

Fear and ignorance are rejected. The rejection of professional soldiers appears to follow from their lack of will; they have no integrity as warriors, but sell their souls to the highest bidder. They do not fight for a cause, out of conviction, but for money. Thus, they are wage-slaves or prostitutes, having no self-centre. In the words of the Buddha, they are ignoble. Thus, Thelema is anti-military.

58. But the keen and the proud, the royal and the lofty; ye are brothers!
59. As brothers fight ye!

Cf. Chapter II, v. 24.[346] The Thelemic way of love and honour is conflict motivated by and exercised in the spirit of absolute love without real harm or hurt. Murderous intent is incompatible with the spirit of this love. This fundamental respect must be extended to every true individual and must be protected by law, those who

[345] Crowley would not have been aware of Jung's visionary experiences with his own "holy guardian angel," Philemon, between 1913 and 1916, recorded in *The Red Book,* unpublished till 2009. It is not known if Crowley read Jung's private publication of the *Seven Sermons to the Dead* (1916), which Jung attributed to Basilides, who Crowley recognized as a Gnostic saint.

[346] ""Ye shall see them at rule, at victorious armies, at all the joy; and there shall be in them a joy a million times greater than this. ... on the low men trample in the fierce lust of your pride, in the day of your wrath."

violate it being no longer within society. It is a mistake to think that Thelema advocates or tolerates arbitrary violence or murder; such verses as appear to do so refer to either self-defence or the "day of wrath," i.e., a state of total war by which the New Æon will come to fruition (cf. Islam). This verse may equally well be read as an injunction to cooperation. "Fight" = to strive (OE *feohtan*).

60. There is no law beyond Do what thou wilt.

The cult of the True Will is the final word of *dharma,* or the law of righteousness. Possibly the next Æon of Maat will be the law of "no law," or perfect anarchy, theoretically possible if everyone is a *bodhisattva*. True Will culminates in the perfection of liberty—spiritual, intellectual, moral, and even physical—for in two thousand years, if we survive, *Homo sapiens* will surely have become dwellers in space, no longer terrestrially or physically bound or limited at all, and with no scarcity to engender mortal conflicts. However, by then we will no longer be *Homo sapiens,* but *Homo regius,* the "kingly men."

61. There is an end of the word of the God enthroned in Ra's seat, lightening the girders of the soul.

Ra, the Solar Self, or Sun Absolute, stands above the Æons, which revolve around him as the pivot of the circle of time. Thus, the formula of each Æon expresses an understanding of the nature and the way to the realization of the True Self for that epoch. The Lord of each Æon is merely a projection or eidolon of that Solar Self. The allusion is to the Chaldean Oracles: "The girders of the soul, which give her breathing, are easy to be loosed,"[347] with a pun on light. In addition, when the soul is enlightened, there is no further need for words; it is *as it is* (cf. the words of YHVH, *Ehyeh asher ehyeh*, "I am that I am").

[347] Op. cit., No. 88, p. 37.

62. To Me do ye reverence! to me come ye through tribulation of ordeal, which is bliss.

The True Will (93) is identical with the Great Work (418). Hence, Horus = Nuit (TO MH = 418).[348] The pain of transcendence is triggered by the realization of our attachment to illusion, hence the pain itself is illusion; only bliss, joy, ecstasy is real.[349]

63. The fool readeth this Book of the Law, and its comment; & he understandeth it not.

The fundamental, literal, rational meaning of the Book, which is all that is intelligible to the ignorant, is false. Nevertheless, the Pure Fool, the Master of the Temple of the A∴A∴, whose nature is Understanding, realizes this Book as the articulate expression of the Absolute Void.

64. Let him come through the first ordeal, & it will be to him as silver.

The first ordeal is that of *yesod*, attributed to the Moon, whose alchemical metal is silver. In the grade of Zelator, he realizes the *Book of the Law* as a system of reflected truths, intellectually comprehending its formal doctrines in the L.V.X. of the enlightened or transcendent Reason.

65. Through the second, gold.

The second ordeal is that of *tiphereth*, attributed to the Sun, whose alchemical metal is gold. In the grade of Minor Adept, he realizes the *Book of the Law* as a system of direct intuitive insights or realizations referring to the illumination of the Great Work.

66. Through the third, stones of precious water.

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[348] See commentary on *Liber CCXX*, I, 51ff., 62, 65, in *Liber LA*.
[349] Cf. ibid, II, 9: "Remember all ye that existence is pure joy; that all the sorrows are but as shadows; they pass & are done; but there is that which remains."

The third ordeal is that of *da'ath*, whose nature is dissolution, as by the universal solvent, water. In the grade of Babe of the Abyss, he realizes the *Book of the Law* as a system of archetypes, pure and devoid of content.[350]

67. Through the fourth, ultimate sparks of the intimate fire.

The fourth ordeal is that of *kether*, whose nature is final annihilation in the *ain*. In the grade of Ipsissimus, he realizes the *Book of the Law* as a system of ultimate energetic principles (monads or "mind streams"), identical with his True Will conterminous with the universe.

68. Yet to all it shall seem beautiful. Its enemies who say not so, are mere liars.

The images or archetypes of the Book possess an inherent fascination and æsthetic quality, even where the ignorant cannot decipher the meaning, or, interpreting it in the finite and knowable reason, generate a system of falsehoods like fascism. The sphere of Beauty (*tiphereth*) is also the "next step," the central *sephira* of the Tree of Life.

69. There is success.

In the absence of rational, epistemological criteria, the only possible criterion of truth is success. The literal meaning of *siddhi*, usually translated as "psychic powers," is "success."

70. I am the Hawk-Headed Lord of Silence & of Strength; my nemyss shrouds the night-blue sky.

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[350] See C.G. Jung, *On the Nature of the Psyche,* para. 435, pp. 136f. See also his *Psychological Types*, Chap. XI, "Definitions," s.v. Image, pp. 442–47, esp. para. 750 (p. 445).

Hoor-paar-kraat = the True Self = Silence; Ra-Hoor-Khuit = the True Will = Strength. Yet, in His essence, He is one with Nuit, the Absolute Void.[351] He "shrouds" or obscures the Void; that is, He is the active principle of Creation. Yet He is as vast as the sky; Horus is the pantheistic idea of deity. That is to say, the True Will is the universal will of Nuit, expressed/manifest in and through the unique one, Hadit.

71. Hail! ye twin warriors about the pillars of the world! For your time is nigh at hand.

The regimen of duality is about to overcome itself.

72. I am the Lord of the Double Wand of Power; the wand of the [Force of Coph Nia]—but my left hand is empty, for I have crushed an Universe; & nought remains.

Horus is the master of duality by virtue of the realization of Nothingness, of which all dichotomies and contradictions are merely modes or phases: 0 = 2. This is, moreover, the dynamic principle of realization. *Coph Nia = Ain Qoph,* the annihilation (*ain*) of illusion (qoph), reversed. The magician must first annihilate illusion before he can create it. Thus, as stated above, Horus is identical with the active principle of Creation (OZ).

73. Paste the sheets from right to left and from top to bottom: then behold!

That is, bind it all into a book and see. From "right to left" is the order of writing of Hebrew, which is reversed (i.e., in comparison with English). That is, the *Book of the Law* must be understood Cabbalistically, in terms of a secret meaning which is the opposite or reverse of the obvious sense.

[351] See commentary on *Liber CCXX,* III, 62.

74. There is a splendour in my name hidden and glorious, as the sun of midnight is ever the son.

I think the text of the *Book of the Law* is the name referred to, one vast *Shemhamphorash*.[352] Khephra, the midnight Sun, hidden in the earth, is an analogue of the Son or Divine Child Self, the *Puer Æternus* or Sanatkumara. His name means "He who becomes," and his image is the Beetle, the Becoming One.[353] The comparison or secret meaning of the *Book of the Law* is concealed in the words in the same sense that Godhood is hidden in the psychosomatic human being.

75. The ending of the words is the Word Abrahadabra.
The Book of the Law is Written
and Concealed.
Aum. Ha.

Cosmic consciousness transcends verbal or rational truth in exactly the same sense that the experience of a sunrise transcends its description in a book being read to a man blind from birth. So is the *Book of the Law* itself transcended in the fourth ordeal. The conclusion reminds us that the *Book of the Law* is a rune, i.e., a secret or occult writing.[354] *Aum* = the cosmic process reverberating into eternity. "*Ha*" = an exclamation of surprise, wonder, joy, suspicion, indignation, laughter, triumph, puzzlement, or pique (AHD)—eternity reversing the favour and reverberating back into the cosmic web! The discovery of the latter is the final revelation of the *Book of the Law*. (HA is also an alternative spelling of the Hebrew letter he, "air hole," having a value of 6 = the Sun, attributed to the Mother of the Tetragrammaton and the sign of Aquarius,

[352] Similarly, Aiwaz implies that the letters or "runes" of the *Book of the Law* encode many Cabbalistic mysteries that Crowley would not decipher (see ibid, III, 47).
[353] Cf. ibid, III, 25.
[354] Ibid, II, 27: "There is great danger in me; for who doth not understand these runes shall make a great miss."

denoting the Breath of Spirit in its maternal manifestation and the positive or solar breath.)

F.I.N.I.S.[355]

[355] Lat. "end." F.I.N.I.S. = PINIS = 80 + 10 + 50 + 10 + 60 = 210. This number is also the value of Latin NOX, "Night" (*ain*). It signifies the passage from duality (the illusory world of phenomena) to the Void (*ain*) by means of the Absolute Unity (*kether*), as well as the three modes of yoga: the expansion, contraction, and annihilation of consciousness. Cf. the commentary on ibid, I, 66 in *Liber LA*.

Summary of Principles of Chapter III (in order by first reference)

ABRAHADABRA
Ra Hoor Khut (Ra-Hoor-Khuit)
War (The Battle of Conquest)
The War-Engine
Boleskine (The Kiblah; The Kaaba)
The Stele 718 (The Abomination of Desolation)
"Abstruction"
Fear
The Trinity
Altruism
Because
The Altar
The Ordeal x
The Perfume
The Cakes of Light
The Rich Man from the West
Hrumachis
The Æon of Maat
Heru-ra-ha
Hoor-pa-kraat
The Song (The Adorations)
The Book
The Comment
The Ordeals
The Scarlet Woman
The Child
The Forties & Eighties
Achad
The Law
The Gods of Men
Chastity
The Thelemites
The Book of the Law
Coph Nia

References to the Tarot Trumps in Chapter III of the *Book of the Law*

Fool: 17, 57, 63
King: 34, 45
Lover: 56
Strength: 17, 28, 46, 70
Death: 37, 42
House of God: 9, 11, 34, 38, 41
Star: 38
Moon: 24
Sun: 74
World: 10, 71

Appendix I

KH*ING* K*ĂNG* K*ING*
THE CLASSIC OF PURITY
BEING *LIBER XXI*

first written down by me
KO YÜEN)
in the Episode of the Dynasty of Wu
and now made into a Rime by me
ALEISTER CROWLEY

I.

LAO KUN THE MASTER SAID:
    TAO IS, DEVOID OF FORM—
YET HEAVEN AND EARTH ARE BROUGHT TO BIRTH,
    AND NURTURED BY ITS NORM.

TAO HATH NO WILL TO WORK;
    YET BY ITS WAY OF HEAVEN
THE MOON AND SUN REJOICE TO RUN
    AMONG THE STARRY SEVEN.

TAO HATH NO NAME; ITS WORD
    IS GROWTH, AND SUSTENANCE

TO ALL; I AIM TO GIVE IT NAME:
TAO (HEAVEN PROSPER CHANCE!)[356]

TAO HATH TWIN PHASE, WITH TEH:
THE SILENT AND THE STRESSED.
OF MOTION, THOSE; OF THESE, REPOSE
SUBLIMELY MANIFEST.

HEAVEN MOVES, PURE SILENCE HE;
EARTH RESTS, BENEATH THE STRAIN;
SHUTTLE AND LOOM, AS WORD AND WOMB,
THEIR MYSTERY SUSTAIN.

PURE MOTION MAKETH REST
AS SILENCE MAKETH STRESS.
IF MAN WERE STILL, THEN HEAVEN SHOULD THRILL
WITH EARTH TO NOTHINGNESS.

SELF LOVETH SILENCE. YEA,
BUT MIND DISTRACTETH IT.
MIND LOVETH REST; BUT PASSION'S PEST
ALLURES THE TREMBLING WIT.

IF MAN RESTRAIN DESIRE,
HIS MIND WILL CEASE TO ROLL,
AND MIND'S RELEASE ALLOW PURE PEACE
OF SILENCE TO THE SOUL.

THE SENSES WILL NOT SOIL;
THE THOUGHT WILL NOT UPSTRESS;
NOR POISONS (GREED, WRATH, DULNESS) BREED
THEIR TRIFORM DEADLINESS.

MEN EARN NOT EASE OF TAO
FOR THEIR DESIRES' DISEASE;
BECAUSE THEIR MIND IS NOT REFINED
OF THOUGHT BY KILLING THESE.

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[356] Some mss. have "TAO—HEAVEN PROSPER CHANCE!"

IF ONE SHOULD SLAY DESIRES,
HIS MIND AND BODY SEEM
NO LONGER HIS, BUT PHANTASIES
DANCED IN A WANTON'S DREAM.

SLAY MIND, SLAY BODY, SLAY
THE EXTERNAL: MATTER GOES.
THEN SPACE REMAINS; RENEW THY PAINS!
UP! FRONT THE FINAL FOES!

SLAY SPACE; THEN NAUGHT ABIDES.
HOLD NOT THINE HOLY HAND!
WHEN NAUGHT GIVES BACK BEFORE THE ATTACK,
SERENE THY SILENCE STAND!

ALL'S REST, DEVOID OF MARK;
HOW SHOULD DESIRES FIX TOOTH?
WHEN THEY ARE PAST, THOU SURELY HAST
THE SILENCE OF THE TRUTH.

FLAWLESS THAT TRUTH AND FIXED,
YET APT TO EACH APPEAL
NATURE AND SENSE TO INFLUENCE—
THE MAGNET TO THE STEEL!

OH! THIS TRUE TOUCH WITH ALL
ELASTIC AND EXACT
THAT YET ABOVE THEIR TIDES—
THE SILENCE FREE FROM ACT!

HE THAT HATH THIS SHALL COME
LITTLE BY LITTLE, A BREATH,
SO FLOWETH HE NOW, TO TRUTH OF TAO,
WHEREIN HE VANISHETH.

MEN STYLE HIM LORD OF TAO,
YET HE HATH NONE TO LORD.
HID MOTIVE HE OF ALL THAT BE:
ENOUGH FOR HIS REWARD!

HE THAT CAN COMPREHEND
THIS DOCTRINE MAY TRANSMIT
THIS SACRED TAO TO MEN THAT VOW
THEMSELVES TO FATHOM IT.

II.

LAO KUN THE MASTER SAID:
THE ADEPT IN SKILL OF SOUL
HATH NEVER AN AIM; THE BUNGLER'S SHAME
IS THAT HE GROPES A GOAL.

WHO MOST POSSESS THE TEH
CONCEAL THEIR MAGICK POWER;
WHO LEAST POSSESS EXERT THEIR STRESS
SEVEN TIMES IN EVERY HOUR.

THESE, WHO CLING FAST TO POWERS,
WHO GUARD THEM, AND DISPLAY
THEIR MAGICK ART—THEY ARE NOT PART
OF TAO NOR YET OF TEH.

MEN WIN NOT TRUTH OF TAO
BECAUSE THEIR MINDS ARE WRIED.
THE MIND UNCURBED, THE SELF'S PERTURBED,
AND LOSES TUNE OF TIDE.

LOST, THE EXTERNAL LURES;
THEY TURN TO SEEK IT: THEN
ALL THINGS PERPLEX, CONFUSE, AND VEX
THOSE MISERABLE MEN.

DISORDERED THOUGHTS ARISE;
BODY AND MIND GROW SICK.
DISGRACE AND FEAR GROW YEAR BY YEAR
TO THEIR CLIMACTERIC.

WILD, THEY ARE TOSSED ABOUT
THROUGH LIFE AND DEATH; THEY QUIVER,

SUNK IN SEA-STRESS OF BITTERNESS,
AND LOSE THE TAO FOR EVER.

THE TRUE, THE ABIDING TAO!
WHO UNDERSTANDETH HATH;
WHO HATH THE TAO IS HERE AND NOW
IN SILENCE OF THE PATH.

Appendix II

THE THEOPHANY OF THE *BOOK OF THE LAW*

Hadit (I, 1). Hadit, represented in Egyptian iconography as a winged solar disk, is the "manifestation" of Nuit. He is described as the secret centre (i.e., the vulva), the heart, and the tongue of Nuit, i.e., her energy, ecstasy, and intelligence. Hadit aspires to Nuit by means of what is described as "secret ardours." Hadit is the "lord" of Nuit and, with her, the only God. He is the complement of Nuit, and is unextended (as a point occupies position but has no dimensionality). Since Hadit is infinite and discontinuous, he is simultaneously nowhere, everywhere, and unique. There is only one Hadit, yet he appears under the guise of an infinite variety. This is maya.

Each Hadit is a "star." Thus, "Every man and every woman is a star" (or "star-daemon," to use Dee's phrase). Every Hadit is the centre of its own universe, and Hadit, considered as the universal principle of differentiation, is the Absolute Centre of an Infinite Sphere. He is the principle of vitality itself, the realization of which is only possible by means of the sacrament of death. He is the maker and the banisher of illusion. He is the essential dynamism of creation, the teleological principle per se. He is, therefore, essentially identical with Ra-Hoor-Khuit. Because Hadit is absolutely simple he is immortal and indestructible; thus, everyone who attains Hadit dwells in Eternity. Hadit is identical with the True Self. He is the conscious principle itself, which is only known by virtue of its reflections in the phenomenal world; consciousness itself is inherently unknowable.

The secret spelling of Had (British pronunciation) is AUD, the Hebrew word for "fire." This, and his depiction as a snake or a serpent, identifies him with the *kundalini* principle. The realization of Hadit results in gnosis, bliss, and the state of illumination. This state may be attained by

means of the ingestion of psychedelics mixed with wine (the *Book of the Law* predicted the discovery of psychedelics long before their special character was widely understood, even by Aleister Crowley). Hadit is an intermediate principle, an intercessor or psychopomp, between the absolute transcendence of Nuit and the restriction of matter; he is identical with the initiatory principle of transcendence and the magical principle of creation. Being essentially singular, Hadit, like his consort, Nuit, is inherently ineffable and unintelligible to reason. Hence, unaided reason can never decipher the teleology of existence. Like Nuit, he is blue, gold, red, and purple; Hadit is also represented by the colour green, the colour of vegetable life.

Nuit (I, 1). Nuit is identified with the "gemmed azure" and the "starry blue," and is called the "Queen of Space" and the "Queen of Heaven." Her "splendour" (also called "star-splendour") is described as being "naked." She is described as bending in ecstasy to "kiss" Hadit. She is identified with metaphysical nothingness, i.e., the state or quality of the metaphysical void, symbolically represented as "Heaven." She, with her consort Hadit, are described as the only God, as though to imply their essential unity.

The secret name of Nuit is BABALON. In Hebrew letters, the name NU adds up to 56. This number is a metathesis of 65, the number of Adonai, the "Holy Guardian Angel." Multiplied, it equals 300 (6 × 50), the number of the letter shin, fire, the Æon in the Tarot, and the state of *kundalini* awakening (identified with Pentecost and the descent of the Holy Ghost). 6 ÷ 50 equals 0.12, representing the progressive manifestation of the original Nothingness (Nuit) through Hadit (the point, or *bindu*), *kether* (unity), and *chokmah* (duality). The letters nun and vau signify the annihilation of consciousness (Death in the Tarot, Scorpio in the zodiac, represented as a snake or an eagle) in nirvana and the reciprocal manifestation of the Infinite in the finite (the Hierophant in the Tarot, Taurus in the zodiac, ruled by Venus, Isis-Urania, the Star of the Golden Dawn, whose glyph includes the whole Tree of Life).

Nuit is described as a ubiquitous and omnipresent "lambent flame of blue," who is naturally attracted to matter and is associated with the moral quality of love. Hence, "Love is the law, love under will." This is not the sentimental love of altruism or a vague moralistic philosophy, but the passionate, ecstatic, erotic, and qualitatively transformative love of *kundalini* awakening. Her gnosis or ecstasy implies the realization of the "continuity of existence" and her physical omnipresence (i.e., in matter), as distinct from the discontinuity of Hadit. Since Nuit is continuous

(identical with quantum physicist David Bohm's conception of the "implicate order") she is ineffable, the ultimate mystery of existence which can only be intuited, never rationally comprehended. Together, they establish existence. Her "sweat," described as a "dew," is identified with the *khabs*.

Nuit divides herself in order to realize herself by means of the sacrament of existence. Thus, matter—the apparent antithesis of nothingness—is identical with her in essence. This is a major defining doctrine of the Thelemic gnosis, and decisively differentiates it from the formula of the Æon of Osiris, the Dying God, the fundamental conception of which, articulated most clearly by the Buddhists and the Gnostics especially, is that physical existence is a devolution of the Divine essence, and inherently evil and corrupt. Nuit is identical with one of the three primary dyads of Thelema, represented by the Hebrew word LA, meaning "Nothing." Hence, the *Book of the Law* is actually the Book of LA, or the Book of Nothing, and the Law (dharma) is LA, nothingness (*shunyata*). This associates Thelema with the highest doctrine of Vajrayana Buddhism, represented pre-eminently by the Indian Master who brought Buddhism to Tibet, Padmasambhava.[357]

The nothingness of Nuit is identified with the *ain* of the Cabalists, the primordial void that precedes, underlies, and includes the Tree of Life. In the *Book of the Law* it is equated with the numbers 8, 80, and 418. 8 and 418 refer to the Hebrew letter cheth, which signifies the Moon (the "One Star in Sight" of Aleister Crowley's essay and poem of the same title) and the Chariot in the Tarot. This card depicts a knight riding a chariot drawn by two horses, and the corresponding path on the Tree of Life leads from *geburah,* Strength, to *binah,* Understanding, the "City of the Pyramids" of the Masters of the Temple of the Great White Brotherhood, called the Silver Star (i.e., the moon). The Cabbala itself is also called "the Chariot." Eighty refers to the path of pe, the lowest reciprocal path of the Tree of Life, harmonizing and equilibrating the elements of fire and water, whose combination results in their mutual annihilation. Pe is attributed to Mars, and "The Tower" in the Tarot, also called "The House of God." This card depicts a tower struck by lightning, with two men falling to their doom from the crumbling parapet. These symbols describe the destruction of the false moon, *paroketh*, which hangs below *tiphereth*, the sun,

[357] 1904 was also the year in which the British penetrated Tibet. The first Tibetan resistance to the British Expedition to Tibet occurred on March 31, 1904, at the so-called Massacre of Chumik Shenko at the pass of Guru near Lake Bhan Tso, just ten days after the Equinox of the Gods.

signifying the state of illumination. *Paroketh* is the false, egoistic consciousness that alienates us from our own essence. It is the result of incarnation, and identification with the body, the necessary price paid for the manifestation of Nuit in matter. This annihilation of consciousness is the first major step in the path, identical with the essential task of the grade of man of Earth. (The sum of the three reciprocal paths of the Tree of Life—pe, teth, and daleth—corresponding to the three grades and the three Orders of the Great White Brotherhood, is 93 (80 + 9 + 4), the same gematria as the Greek word, θελημα.) Nuit is also identified with the phrase, TO MH, which signifies aspiration to her in her guise as nothingness, i.e., self-annihilation or nirvana. In Greek letters this phrase adds up to 418, the number of ABRAHADABRA, but also literally means "the not."

The "sister" of Nuit is the earth, which is also described as her "heart" and her "tongue," identical with BABALON. The *Book of the Law* is described as a "kiss," which will regenerate the world of illusion. Nuit is also represented by the number 11, which signifies radical change, revolution, the disordering of the senses and the transformation of consciousness, and by the five-pointed star or pentagram with a red circle in the centre. This image is a *yantra* identifying Nuit with the vital, dynamic, female principle (*shakti*), since 5 is the number of both *geburah,* strength or power, and the Hebrew letter he, the Mother of the Tetragrammaton. *Geburah* is also dependent upon binah in the Pillar of Severity. The red or scarlet circle is the vulva. The ignorant perceive Nuit as a purely "black" or negative conception, but to those who have realized the ecstasy of her gnosis she is represented by the colours blue and gold, and by a "secret glory" that is the reward of her realization. Nuit herself has a double or dualistic form: she may be "pale" and "veiled," or "purple" and "voluptuous." The former aspect corresponds to her essence as the *ain,* LA, or void, which is absolutely transcendent and unintelligible; the latter corresponds to her aspect as matter, maya, the earth, or the phenomenal world, which is sensual and immediately intuitively apprehended by means of the faculty of sensation. This latter aspect is equivalent to BABALON or Isis. Nuit is also described as the "blue-lidded daughter of Sunset" and the "naked brilliance of the voluptuous night-sky." Since Nuit and Hadit are antitheses, albeit mutually necessary in order to explain Creation, she is his "hiding." She is described as Hadit's "bride," or shakti. Nuit is the refuge, because in her realization the aspirant finds deliverance from the pain of existence.

Aiwass (I, 7). Aiwass is the name given of the "revealer" of the *Book of the Law*. He is described as the "minister" of Hoor-paar-kraat, the True Self. Thus he is a homologue of Ra-Hoor-Khuit, the True Will; not the True Will of the man, Aleister Crowley, but of Man himself, i.e., the Beast 666, whose name is Man. Many years after the Cairo Working Crowley discovered that the Greek and Hebrew spellings of Aiwass add up to 418 and 93 respectively, thus signifying the mystical and the magical formulae of attainment, and their essential identity. The name Aiwass also conceals the number 666, since "A" is the Pentagram and "I" the Unity (by shape), and 5 + 1 = 6; + "w" = vau = 6; and "ss" = shin + shin = 3 + 3 = 6.

Hoor-paar-kraat (I, 7). Hoor-paar-kraat is the form of the Egyptian god Horus as a Child. He is the immanent intelligence of the numinous True Self, conterminous with the fundamental structure of the cosmos. Thus he corresponds to Nuit and matter, as Ra-Hoor-Khuit to Hadit and energy.

Khabs (I, 8). The *khabs* (Egyptian "light" or "star") is in the *khu.* The Thelemites are enjoined to worship the *khabs,* so that they might realize the light of Nuit. This implies the contemplation of an interior illumination. The realization of the *khabs* has two aspects, corresponding to the magical and the mystical paths, or the ways of hyperarousal and hypoarousal.

Khu (I, 8). In the ordinary man the *khu,* or True Self, is "closed." Initiation "opens" the *khu.* The *khu* is also the container of the *khabs,* the Astral Light. Since the *khu* "contains" the *khabs,* it must be at least conterminous with it. That is to say, the *khu* is the transpersonal, universal Self (*purusha*). The synaptic structures of the brain mimic Nuit's "trees of Eternity," the subtle gaseous filaments which define the ultimate structures of the universe. The brain is not the seat of consciousness; it is only a receiver. In the uninitiated man the *khu* is the unconscious, the ego, alienated from its own essence and "trapped" in the body. In the initiated man the *khu* is "open," the True Self, coterminous with the universe.

Ankh-ef-en-khonsu (I, 14). Ankh-ef-en-khonsu is the proper name of an Egyptian priest of Thebes who lived in the XXVth or XXVIth dynasty. He is described as a man who possessed Nuit and Hadit in himself. That is, he had realized his divine essence in union with the Infinite. He is described as the "scribe," and, like Therion, is described as a prince-priest and a prophet. Since Ankh-ef-en-khonsu is enjoined to comment on the *Book of the Law,* the implication is that he is the same person as the Prophet, i.e., that the Prophet, Aleister Crowley, is his rein-

carnation. He is described as "self-slain," i.e., he has annihilated his ego in the Infinite, and is therefore master of death, karma, and reincarnation. That is to say, he is a Magister Templi of the Great White Brotherhood. The "veiled sky" of Nuit is open to him; he understands all the Divine mysteries. Therefore his Word is true and absolute.

[Therion] (I, 15). Therion is the Beast 666 of the Apocalypse, who is described as the "chosen priest & apostle" and "prince-priest" of Nuit. He is identified with the Sun, and with the realization of Hadit. He is the Chief of the Thelemic Order. The man Aleister Crowley is his avatar or manifestation. Therion is also the Horned God, the Lord of the Animals or theriomorphic Ancestor of primordial shamanism, the *Rex Nemorensis* ("King of the Wood") of the mysteries of Diana, the Green Man.

ABRAHADABRA (III, 1). "ABRAHADABRA" is the "secret word" that conceals and reveals the "key of the rituals." It is a variation of the Gnostic word, abracadabra, associated with the formula of Abrasax or Abraxas, the Sun. It is traditionally believed to exercise a powerful therapeutic influence. "ABRAHADABRA" is the "reward" of Ra-Hoor-Khuit, i.e., the state of his realization.

[BABALON] (I, 22). BABALON is a derivative of the name of the evil city of John's Apocalypse. In Enochian it means "wicked" or "harlot." In the *Book of the Law* it is the secret name of Nuit, which was given to the Prophet when he realized Nuit, i.e., when he became a Magister Templi of the Great White Brotherhood.

[Isis] (I, 22). I.S.I.S. is a *notarikon* of the English words, "Infinite Space, and the Infinite Stars thereof." She is identified with Nuit, and the state of indifferentiation, in which the aspirant accepts and embraces the totality of experience without making any difference between experiences, since all existence is permeated by the ubiquitous Divinity. This formula is not too dissimilar from that of Tantra or archaic shamanism. It is the characteristic of the highest state of attainment, proper to the grade of Ipsissimus (literally "his very own self") of the Great White Brotherhood.

Ra-Hoor-Khuit (I, 36). Ra-Hoor-Khuit is Horus the Elder, the adult form of the Egyptian god Horus, the son of Osiris, who represents the essential Divine principle itself in the form of an eagle, falcon, or hawk. One of his avatars is Mentu, the Egyptian warrior-god. He is described as the Hierophant who has taken his seat in the East at the Equinox of the Gods, i.e., he is the Lord of the New Æon or Age, which began in 1904, the year before the Einsteinian revolution in physics overturned the whole Cartesian-Newtonian cosmos, and paved the way for the fur-

ther revolution of quantum physics in the 1920s and the atom bomb (the war-engine of Set) in 1945 (according to esotericist Gerald Massey, the Age of Aquarius began in 1901).

Ra-Hoor-Khuit is especially associated with the Day of Judgement or Wrath, by means of which the New Æon will be established. He is the karmic law which punishes those who confuse the planes, denying either the transcendence or the immanence of Nuit. Those who deny Nuit's transcendence are the materialists, who only perceive the multiplicity of phenomena, and who are addicted to appearances, rationalism, and scientism. Their punishment is the suffering inflicted upon those who are infatuated with the transitory and changeable nature of being. Those who deny Nuit's immanence are the devotees of the formula of the Slain God, who renounce life for the sake of a purely transcendent realization. Ra-Hoor-Khuit is the god of the Great Work, especially the formula of annihilation or nirvana ("War," an alternate title of "the Tower") and self-mastery or self-conquest (yoga, especially *Hatha Yoga*). Like Hadit, he is associated with the principle of vitality. He is associated with the East, i.e., the rising Sun. Ra-Hoor-Khuit is described as the "visible object of worship"; i.e., he is closer to rational comprehension than Nuit or Hadit, the two transfinite principles. Thus he is the central Unity of the public cult of Thelema.

Another image of Ra-Hoor-Khuit is the beetle, suggesting the instincts or perhaps the regenerative principle represented by the Egyptian god, Khephra. He is the magical force of "Coph Nia." In his form of Hrumachis he is the Sphinx, who propounds the riddle of initiation and is associated with the resurrection of the body. Ra-Hoor-Khuit is identified with the prana, breath, or spirit of life. Like the Hebrew Yahweh, he engenders awe in his worshippers. His name may be glossed: Ra = the Sun; Hoor = the Hawk; *Khu* = the True Self; it = principle of manifestation. The defective spelling, Ra Hoor Khut, implies the false or egoistic self, in opposition to the True Self. Ra-Hoor-Khuit is also described as the Sun of Midnight, i.e., Khephra, the principle of regeneration, the secret light of the unconscious; who is identical with the Son, the vau of Tetragrammaton, the Saviour.

[Set] (I, 49). Set is the "secret name and splendour" of Hoor or Ra-Hoor-Khuit, the Lord of Initiation. In Egyptian mythology Set is the "evil" double of Osiris or Horus, who conspired to overthrow Osiris and destroy his son, establishing his own reign of chaos in their stead, but who was defeated, after a Great War of eighty years, by Horus, the Crowned and Conquering Child. In some dynasties, however, Set actual-

ly superseded Horus as an object of veneration. The overthrow of Set by Horus signifies the essential formula of Horus and the Great Work generally, the transcendence of the pairs of opposites and the reconciliation of contraries, which is a characteristic of the Kalki Avatar of the Hindus. The previous two dispensations, represented by Isis and Osiris, the female and male formulae, were inherently contradictory and opposed. Hence the formula of Osiris, which has dominated most of the world during most of the historical period, has been excessively violent and destructive. Nonetheless it was a necessary step, for, in dividing man against himself, it enabled man to realize himself on a higher plane.

In the spiritual formula of the New Æon these formulae are reconciled and resolved: Horus is the synthesis of all previous contradictions, represented by the antithesis between Isis and Osiris, Osiris and Set, and Set and Horus. (Understanding this concept is vital to understanding the *Book of the Law* and the whole Thelemic dispensation.) However, before the contradictory character of the previous formulae can be resolved it must first be exposed. Thus, the opening of the New Æon is characterized by the full emergence of the negative polarity of Osiris, and a struggle which will result in their mutual annihilation, on all planes. This is the Apocalypse of Set. This is the historical stage which we have been in since 1904, but which will be superseded by the emergence of Horus. Failure to understand this distinction has led to much misunderstanding of the *Book of the Law,* and the prohibition of its study and discussion by those who have not achieved a high level of attainment. Set is peculiarly identified with the principle of initiation or evolution because he is the vital dynamic which demands redemption, the unconscious (archaic and infantile) libido of the body.

Thelema (I, 39). Thelema, the Greek word for "will," is described as the "word of the Law." The use of this word associates the Law of Thelema with the philosophy of Pantagruelism, described by Rabelais in his great work, *Gargantua and Pantagruel.* Rabelais himself was deeply immersed in the mysteries of hermetism, and is regarded as a forerunner of the New Æon by Thelemites. The word conceals a description of the three fundamental grades of attainment: the man of Earth, or *Hatha Yoga*; the Lover, or *Bhakti Yoga*; and the Hermit, or *Raja Yoga.* The essential conception is that the essence of the Great Work is the development and cultivation ("cult") of the True or Magical Will, which has several different connotations depending on the context.

Hence, "Do what thou [the True Self] wilt [will + t, teth, the *kundalini* fire) shall be the whole [literally 'holy'] of the Law [i.e., LA]."

The antithesis of Thelema is Restriction ("restrict-sin"), yet this antithesis is necessary for the "manifestation of Nuit." Hence, the "fall" into physical or material existence is the "original sin." This is the state of "Hell." Yet this state is not overcome or transcended by the formula of renunciation, for this merely imposes another form of restriction; rather, matter is overcome by will, the vital principle of which is love. By passionately embracing every experience that is offered—since the opportunity itself is an indication of karmic affinity—one liberates the vital or Divine principle in matter, the mastery of which leads to ever greater Will and transcendence. Since each individual is unique, there can be no real conflict between True Wills; conflict itself is evidence of a false, egoistic will, not the True Will. The True Will is rooted in the True Self, and is identical with its essence. Because it is pure and perfect in itself, it is inherently indifferent and detached, yet dynamic.

[Maat] (III, 34). Maat is the Egyptian goddess of truth, law, and justice. The soul of the dead man is weighed in the balance of Thoth against the feather of Maat. If it upsets the balance, the dead man is damned to reincarnation. Maat is the Divine principle which will succeed Horus at the end of the Æon. She is associated in *Liber CCCLXX* with the grade of Magister Templi of the A∴ A∴ (the Great White Brotherhood), and the zodiacal sign of Libra.

Heru-ra-ha (III, 35). Heru-ra-ha (literally 'fighting Hoor') is a synthetic form of the Egyptian god Horus incorporating both Ra-Hoor-Khuit and Hoor-paar-kraat, corresponding to the dichotomy of the True Will and the True Self. Thus, Ra-Hoor-Khuit is the Lord of Strength, i.e., the True Will in its active, dynamic aspect, whereas Hoor-paar-kraat is the Lord of Silence, i.e., the True Self in its passive, static aspect.

Ka (III, 37). In the ignorant or unenlightened man the *ka* is dark. It is enlightened by the realization of Ra-Hoor-Khuit. The *ka* is the complement of the *khu,* corresponding to the complementarity of Ra-Hoor-Khuit and Hoor-paar-kraat.

Coph Nia (III, 72). The "force of Coph Nia" is the magical vigour of Ra-Hoor-Khuit, represented by his Wand. This Wand is double, signifying Creation and Destruction, or the Magical and the Mystical paths respectively.

Glossary

Abbreviations

Af. = African
Ar. = Arabic
Ber. = Berber
Chin. = Chinese
Dak. = Dakota
Eg. = Egyptian
En. = Enochian
Ger. = German
Gk. = Greek
Gn. = Gnostic
Heb. = Hebrew
Lat. = Latin
OE = Old English
Pali = Pali
Pers. = Persian
Skr. = Sanskrit
Th. = Thelemic
Tib. = Tibetan
Ug. = Ugaritic
W. Af. = West African

Abhidharma (Skr.). Lit. "special teaching." The third part of the Buddhist canon, systematizing the spiritual philosophy and psychology of the Buddha presented in the sutras.

Abomination of Desolation (Heb. *ha-shikkuts meshomem*). The Book of Daniel refers to an abomination that desolates or appalls, probably referring to an idol (or idolatrous worship) Some biblical scholars believe it refers to Jupiter. Daniel refers to an apocalyptic vision in which he predicts the coming of one who will make desolate, who will profane

the temple and the fortress and replace the continual burnt offering with an abomination that makes desolate. In the New Testament, Jesus predicts that when the abomination is seen, Jerusalem will be surrounded by armies and the people should flee. Aiwaz says that "those who pity" (i.e., altruists, possibly referring to Christians) will call the stele of Ankh-ef-en-khonsu the "Abomination of Desolation." The next verse implies that the stele is connected to the transcendence of reason, symbolized by the number 718, which is 418, the number of the Great Work, plus 300, the number of the Hebrew letter shin, representing the end of the Æon (the Christian day of judgement or resurrection and the descent of the pentecostal fire).

Abrac. The "faculty of Abrac" refers to the magical word "abracadabra" and may be derived from, or the root of, Abraxas (or Abrasax), the name of the Great Archon in Basilidean Gnosticism, chief of the 365 spheres.

ABRAHADABRA (Th.). Cosmic consciousness. Aleister Crowley's recension of the famous Gnostic word of power, "abracadabra," probably derived from Abrasax, referred to in the *Gospel of the Egyptians* as "the eternal Life of the great one" (a.k.a. "The Holy Book of the Great Invisible Spirit"; see Meyer, ed., *The Nag Hammadi Scriptures,* pp. 259, 266, 350, 563, and 733). In Greek letters, the name has a numerical value of 365; hence, it is a solar deity. In Hebrew letters, ABRAHADABRA has a value of 418, the number of the Great Work. ABRAHADABRA is the Word of the New Æon.

Abramelin. The reputed originator of *The Book of Abramelin the Mage,* which tells the story of an Egyptian desert hermit who teaches a system of magic to Abraham of Worms (*c* 1362–*c* 1458), who passes it on to his son, Lamech, in 1458. It was partly translated by S.L.M. Mathers, the chief of the Hermetic Order of the Golden Dawn, in 1897. The book describes how to obtain the "knowledge and conversation" of one's "guardian angel" over a period of six or eighteen months, depending on the translation, including the evocation of demons. Aleister Crowley began the Abramelin operation in February 1900 but abandoned it in March to defend Mathers against the London schismatics. He succeeded in the operation in October 1906.

Abstruction. The "abstruction" of the Stele of Ankh-ef-en-khonsu refers to the combination of "abstraction" and "construction" (Lat. *coagula*, "synthesis"), in which the stele or ontology of the New Æon is reified.

Ab-ul-Diz (Abuldiz) (Th.). Name of a discarnate being encountered by Aleister Crowley through the scrying of Mary Desti, the secretary of Isadora Duncan, in November 1911. Abuldiz directed Crowley to publish a book on Yoga and Magick, which became *Book Four* (*Liber ABA sub Figura IV*). The book was dictated by Crowley to Desti in a villa in Posillipo, Italy, and published in the winter of 1912-13. Abuldiz appeared as an old man with white beard wearing a ring that contained a white feather.

Achad (Heb.). Frater Achad is the magical name of Charles Stansfeld Jones (1886–1950), an accountant by trade, who was admitted to the A∴A∴ on Christmas Eve, 1909. Jones completed the grades of Student and Probationer, becoming a Neophyte before claiming the grade of Magister Templi at the summer solstice of 1916. Crowley accepted Jones as his "magical child," prophesied in the *Book of the Law,* and his discovery of the key words AL and LA, also prophesied in the book (see *Liber XXXI).* Despite his initial acceptance of Jones's attainment, Crowley came to believe that Jones was a "black brother," trapped in the Abyss, after he suffered a mental breakdown in 1917. Jones joined the Universal Brotherhood (U.B.) in 1921, and converted to Roman Catholicism in 1928. Crowley expelled him from the Order in 1936. Jones died in 1950.

Adeptus Exemptus (Lat.). Lit. "exempt adept." Title of the grade of 7° = 4□ in the Inner Order of the Great White Brotherhood, attributed to the number 4, the *sephira chesed, and* the planet Jupiter. Perfects the training of the lower grades and publishes a thesis.

Adeptus Major (Lat.). Lit. "major adept." Title of the grade of 6° = 5□ in the Inner Order of the Great White Brotherhood, attributed to the number 5, the *sephira geburah,* and the planet Mars. Obtains a general mastery of practical Magick.

Adeptus Minor (Lat.). Lit. "minor adept." Title of the grade of 5° = 6□ in the Inner Order of the Great White Brotherhood, attributed to the number 6, the *sephira tiphereth,* and the Sun. Attains the knowledge and conversation of the Holy Guardian Angel.

Adulterous. Non-discrimination. Adultery is a virtue in Thelemic morality because it expresses the fundamental freedom of the absolute individual and the passionate affirmation of the sacrality of existence. The Indo-European root of this word is **al.*

Advaita(m) (Skr.). Lit. "non-duality." A Vedantic philosophical system, in which maya, *atman,* and Brahman are all one. Reality is consciousness, maya a delusion of the senses and the illusion of plurality.

Æon. Lit. "life, vital force, being, generation, period of time." Plato used the word to refer to the eternal world of ideas. In Gnosticism, the

word refers to various emanations of Godhead. In the Greek magical papyri the word is used to refer to the All, or supreme aspect of the Godhead. Aion is a Hellenistic deity associated with time, an orb or circle enclosing the universe, and the zodiac. Aion appears as a nude or seminude young man with a circle or halo representing the zodiac or the cyclical nature of time (cf. the *ouroboros*). For this reason, he may also be represented as an old man. Crowley used the term to refer to his interpretation of the three-phase theory of history, consisting of three great historical epochs, which he called the Æons of Isis, Osiris, and Horus respectively, whose cults were established in Egypt about 3000 BCE. The chapters of the *Book of the Law* correspond to these æons in the same order. These are to be followed by a future Æon of Maat. The æons refer to three successive stages in the spiritual development of humanity, characterized by the worship of the Great Mother, the Dying God, and the Crowned and Conquering Child respectively. Maat represents social and cosmic order, similar to the Indian concept of *rita*. Although Crowley asserted that each æon represents a period of approximately two thousand years, and that the New Æon of the Child corresponds to the advent of the Age of Aquarius in 1904, the actual periods are much longer and the identification with the astrological ages is doubtful. Although some scholars still accept matriarchy as persisting as late as 3500 BCE (its origin is coterminous with hunter-gatherer civilization, which goes back nearly two million years), Crowley identified the time of Ankh-ef-en-khonsu, circa 700 BCE, with the beginning of the Æon of Osiris, which Crowley seems to identify with the Axial Age, which Karl Jaspers proposed began in the 8th century BCE, characterized by the rise of Confucianism, Taoism, the Upanishads, Buddhism, Zoroastrianism, Judaism, Platonism, etc. Crowley later said that the duration of the æons is variable. Whereas the Æon of Isis is associated with egalitarianism and prehistory, and the Æon of Osiris with patriarchy, beginning circa 4000 BCE, the Æon of Horus is associated with the collapse of all secular and religious authorities and the rise of a new civilization based on absolute individualism. Crowley seems to imply that we are entering a new axial age, described by Eric Voegelin as the *Great Leap of Being*.

Æthyr (Gk.). A.k.a. æther or ether. In classical mythology, the clear air of Olympus, the home of the gods. Hence, space or heaven or, by extension, other dimensions or "parallel universes." Also, the "astral light." Once rejected by science, the doctrine of the ether has enjoyed something of a renascence in recent years.

Ahathoor (Eg.). Egyptian goddess of beauty, signifying the Sun at noon.

Ain (Heb.). Lit. "non-entity, nothingness, non-existence." The ultimate ground of being, becoming, the supreme reality, beyond all positive characteristics. It is essentially threefold, consisting of *ain, ain soph,* and *ain soph aur*.

Ain soph (Heb.). Lit. "without end." The first manifestation or articulation of the absolute nothingness of *ain*, identical with the concepts of eternity and infinity.

Ain soph aur (Heb.). Lit. "light without end," but also "ceaseless enlightenment or happiness." The second manifestation of the absolute nothingness of *ain*, following the eternity/infinity of the *ain soph*. Cf. the "astral light." Modern physics has discovered that light is the most subtle form of matter, and constitutes the dynamic constant of the phenomenal universe, in that nothing material can transcend it, whereas Bell's Theorem requires that something does! Hence, modern physics has proved the prime postulate of Idealism that mind, not matter, is the fundamental reality.

Aissawa (Ar.). The name of a mystical/religious brotherhood founded in Meknes, Morocco, by Sheikh al-Kamil Mohamed al-Hadi ben Issa (d. 1526), known as the "Perfect Sufi Master." The Aissawa are known for their spiritual music, consisting of religious singing with the oboe and rhythmic percussion and ecstatic dancing (cf. Voodoo). Crowley studied the secrets of the Aissawa under a Sufi sheikh on his visit to Cairo in 1904. The name Aiwass, who communicated the *Book of the Law* to Crowley about this time, is itself a metathesis of Aissaw(a).

Aiwaz (Aiwass). Aiwaz is the proper spelling of a Turkish name that Crowley apparently misspelled as "Aiwass" when he copied Aiwaz' dictation of the text of the *Book of the Law*. It is the name given to the preterhuman intelligence that revealed the *Book of the Law* to Crowley on April 8, 9, and 10, 1904, referring to himself as "the minister of Hoor-paar-kraat," the Egyptian god of Horus as a divine child, identified by the Greeks with Harpocrates, the god of silence and secrets. The literal meaning of the name is "servant," from Turkish *ayvaz*. It is also the middle name of Samuel *Aiwaz* Jacobs, the typesetter of e e cummings who wrote to Crowley in 1918 in response to an article that Crowley published in *The International*.

Ajna-chakra (Skr.). Lit. "guru's command." The *chakra* centred on the *plexus cavernus* in the brain, concentration on which destroys karma

and confers liberation, enlightenment, and psychic empowerment. Attributed to the *sephira chokmah* in the Western system.

Akh (Eg.). Spirit.

AL (Heb.). Pronounced "eyl," AL consists of the first and middle letters of the Hebrew alphabet. Literally it means "mighty one" or "to," and is applied to judges, chiefs, or gods, including the Supreme God. It also indicates being yoked together as well as progress toward a goal or destination. It is a key word of the *Book of the Law* discovered by Charles Stansfeld Jones.

Amalantrah (Th.). The name of a discarnate entity with whom Crowley communicated through the mediumship of his Scarlet Woman at the time, Roddie Minor, in New York in 1918. "The Amalantrah Working," as it is called, resulted in Crowley contacting an entity that he called Lam (see Frontispiece). The Amalantrah Working is described in *Liber DCCXXIX*.

Amen (Heb.). The Hebrew declaration of affirmation, commonly translated as "verily" or "truly." Amen (Amun) is also a major Egyptian deity, whose name means "the hidden one." He is described as "hidden of aspect, mysterious of form." He is a supreme creator god, identified with the sun, also represented as a snake god. He was present at the dawn of creation out of chaos, and is regarded as the king of the world with great sexual attributes. Amen is an invisible but ubiquitous divine power.

Amrita (*amata*) (Skt., Pali). Lit. "immortal." The Vedic draft of immortality or water of life, produced by the devas and asuras by churning the world ocean. Amrita was certainly an entheogen, possibly an actual psychedelic, and is the term used by the Buddha to describe the goal of "deathlessness," which is realized when nirvana is attained.

Anahata-chakra (Skr.). Lit. "soundless sound." The *chakra* associated with the *plexus cardiacus* (the heart), associated with the element of air, the realization of which allows one to hear the music of the spheres, the primary sound of creation represented by the sacred syllable *aum* or om. It confers happiness, love, and the power of mental projection. Attributed to the *sephiroth chesed, geburah,* and *tiphereth* in the Western system, corresponding to the numbers 4, 5, and 6.

Ananda (Skr.). Pure, perfect, absolute bliss and joy, one of the results of the realization of the state of *samadhi*. One of the three primary qualities of Brahman.

Anatman (Skr.). Lit. "no atman." The Word or Logos of the historical Buddha by which he sought to combat the primitive animism of Brahmanism in which the monad was superstitiously conceptualized as a tiny

entity of the same order as the body. Properly understood, this doctrine does not deny the fact of individual self-differentiation, but rather disidentifies that absolute individuality from the body-ego and identifies it with the universal, transcendent ground (*shunyata*), which is trans-dual and dynamic. This quality is one of the three fundamental characteristics of existence.

Anitya (Skr.). Lit. "impermanence." The essential characteristic of maya.

Ankh-ef-en-khonsu (Ankh-af-na-khonsu) (Eg.). Lit. "his life is in the moon." Theban priest, circa 700 BCE, believed by Crowley to have been a previous incarnation, who prophesied the advent of the *Æon* of Horus. *Liber LIX* ("Across the Gulf") is a fantasy based on the life of Ankh-ef-en-khonsu.

Anuyoga (Skr.). Lit. "subsequent" or "further yoga." The eighth vehicle of the Nyingma nine-*yana* system, the second practice referred to in *Anuttarayogatantra* as "the stage of completion." *Anuyoga* describes the prana moving through the channels or *nadis* to the *chakras*.

Argenteum Astrum (A∴ A∴) (Lat.). Lit. "Silver Star." The Latin version of the name Aleister Crowley gave to the Supreme Order of the Secret Chiefs of the White School, a.k.a. the Great White Brotherhood, described by Karl von Eckartshausen (in *Liber XXXIII*) and others. Crowley used this name to describe the order that he founded with George Cecil Jones about 1907 to replace the Hermetic Order of the Golden Dawn. The true name of the order is sometimes given as ΑΣΤΗΡ ΑΡΓΟΣ or ΑΣΤΡΟΝ ΑΡΓΟΝ (lit. "white star" or "star field." the latter the literal meaning of Nut). The order consists of ten sephirothic grades and a curriculum consisting of twenty-two essential tasks and ten "works" (see "One Star in Sight"), based on the Cabbalistic Tree of Life, divided into three orders: the Outer College or Order of the Golden Dawn (G.D.), the Inner College or Order of the Rosy Cross (R.C.), and the Supreme Order of the Silver Star (S.S.). The two essential attainments of the order are the Knowledge and Conversation of the Holy Guardian Angel and the Ordeal of the Abyss. The A∴ A∴ was originally designed without reference to the Law of Thelema, which Crowley did not accept till 1909, which was then grafted onto the existing structure.

Arms. Magical weapons or "power-objects."

Asana (Skr.). The third "limb" of Patanjali's yoga system, consisting of the adoption of a relaxed and stable posture culminating in perfect bodily immobility. In addition, the dynamic postures of *Hatha Yoga,* by

which the spinal system is stimulated and the nervous system cleansed and purified. Proper to the grade of Zelator.

Ash (Heb.). "Fire, heat, lightning; flame of war; wrath, radiance, glitter." The element of fire. Cf. *kundalini*.

Atu (Eg.). A trump card of the major arcana of the Tarot, traditionally believed to have an ancient Egyptian origin through the Gypsies.

Aud (Heb.). "Fire-brand, fire-stick, poker." Cf. *kundalini*.

Augoeides (Gk.). Lit. "morning light, dawn." Iamblichus's term for the Holy Guardian Angel.

Aum (Skr.). The sacred syllable of Hinduism and Vajrayana Buddhism, representing the sound of creation itself and the whole cosmic process from birth to death, including birth (*a*), life (*u*), and death (*m*), or reabsorption in the Infinite. Also spelled *om*.

Aumgn (Th.). Aleister Crowley's recension of the Indian sacred syllable *aum*, representing the three phases of creation. The addition of '*gn,*' making the compound letter '*mgn,*' signifies the continuing reverberation into eternity (gimel = Luna, nun = death or putrefaction), corresponding to Indo-European **gno,* knowledge ("gnosis"), whereas '*m*' as the final letter signifies *Atu* XII, the Hanged Man of the Tarot, representing the formula of self-sacrifice. The compound letter '*mgn*' in Hebrew transliteration equals 93, the gematria of *thelema*, whereas '*gn*' equals 53, "the yoni as an instrument of pleasure" (*Liber LVIII*), signifying the new formula ("knowledge" also implies coitus), which includes but transcends the formula of the Hanged Man (i.e., the detumescent phallus).[358] The total numeration of the word, 100 (10 × 10), signifies maya. This orthography further links Thelema with the Tibetan dispensation, since the revised spelling corresponds to the Tibetan, not the Sanskrit, pronunciation. Hence, the Tibetan diaspora (An LV) may be interpreted as a further indication of the advent of the New Æon, as the revivifying dharma penetrates the decadent West.

Avidya (Skr.). Lit. "nescience." Radical ontological ignorance, the attribution by the conscious ego of reality to maya, resulting in *samsara*.

Ayanamsa (Skr.). Lit. "movement" + "component." Indian astronomical/astrological term refers to the angular difference between the sidereal and tropical ecliptic longitude of a celestial body. An *ayanamsa* of zero means that the tropical and sidereal zodiacs match. In the modern conception, *ayanamsa* rotates through the entire zodiac, whereas in the traditional Indian conception, based on the *Surya Siddhanta,* called

[358] " I rave; and I rape and I rip and I rend / Everlasting, world without end" (Aleister Crowley, "Hymn to Pan"). This is the Thelemic way of the *bodhisattva*.

"trepidation," the *ayanamsa* increases from zero to 27 degrees over a period of 1,800 years, and then decreases again. The *ayanamsa* is the only scientific way to evaluate the precession of the equinoxes and thus the beginning and end of the so-called astrological ages. Unfortunately, there is no universal agreement on which celestial indicators should be used to define the correlation between the tropical and sidereal zodiacs. Nevertheless, most *ayanamsas* fall into a relatively narrow range of less than ten degrees if we ignore the outlier *ayanamsa* of Tarun Chopra (see below). Overbeck ("Ayanamsas. A Statistical Study") lists twenty-three proposed *ayanamsas* for October 27, 2006, ranging from 11° 53' 43" (Tarun Chopra) to 28° 27' 19" (Djwhal Khool), with a median of 23° 51' 22", exactly equal to the Krishnamurti *ayanamsa*. Based on the current rate of precession, the Age of Aquarius cannot begin earlier than 2118, based on Djwhal Khool. However, the same calculation for the median of 23.8561 generates 2447. The official *ayanamsa* of the Government of India is the Lahiri *ayanamsa* of 23.9528°, which generates a date of 2440. This is very close to Dr Alex Berzin's estimate of 2424 as the end of the Kalachakra Era of 1800 years [sic], calculated from the time of Mohammed. If we accept this date as the advent of the Age of Aquarius, it generates an *ayanamsa* for 2006 of 24° 10' 21", which is closest to the official Lahiri estimate. This gives a date for the advent for the Age of Pisces (0 ♈) of 276 CE, the midpoint of which (1350) corresponds nearly exactly with the end of the Dark Ages and the advent of the Renaissance, which may be seen as an adumbration of the Age of Aquarius.

Ba (Eg.). Lit. "sublime, noble." The eternal soul or "heart-soul" (cf. *citta,* "heart-mind") of refined or ethereal matter, depicted as a human-headed hawk of Horus. Robert Masters identifies it with the body of reincarnation. Cf. the "mental body."

BABALON (Th.). The true name of Nuit, the discovery of which was prophesied in the *Book of the Law* (I, 22), based on Babylon, referred to in the Book of Revelation as "the Whore of Babylon" and "Babylon the Great." Her full name is "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH" (Rev. 17:5), which is written on her forehead. The word translated "mystery" is often translated as "a name that has a secret meaning." The Thelemic spelling suggests Baba, a Mesopotamian fertility goddess. In the Thelemic exegesis, she represents nature as the manifestation and embodiment of the ecstatic divine energy. Cf. Shakti.

Babe of the Abyss. Title of the grade of the A∴ A∴ intermediate between Adeptus Exemptus and Magister Templi. It corresponds to the *sephira da'ath* on the Tree of Life and the planet Uranus, but has no number. Crowley associates it with the Ordeal of the Abyss, in which the ego-logical mind is broken up into its elements and the rational faculty transcended. It separates the supernal triad from the lower *sephiroth*.

Baraka (Pers.). Lit. "knee." Holiness, blessing. The quality of "saintliness," inherent in people and objects, especially organic remains and natural phenomena and places, including some animals; genetically inheritable; and associated with health and good luck. It is a subtle, sensitive, intangible "substance," on the borderline between matter and mind, easily lost or spoiled, e.g., through contact with what is not sanctified. Cf. *xvarenah*.

Bardo (Tib.). Lit. "in-between state." The state between the death of a person and their next rebirth. Originating in the Pali Canon, the *bardo* is elaborated in Vajrayana Buddhism. Tibetan Buddhism identifies six different "in between" states: birth, dreaming, meditation, death, reality, and becoming. The first three *bardos* characterize life as a phase of "suspended states." The last three include the 49-day process of death and rebirth.

Beast. The theriomorphic Ancestor, or Lord of the Animals, depicted as a Horny God. Identified with the Sun, L.V.X., and the initiatory Principle. Also, the Lingam, or Holy Phallus, an emblem of Shiva, the Destroyer, god of yoga and liberation (*moksha*).

Because. The god of the rationalists, regarded, with Padmasambhava, as a demonic principle in Thelema, because of its self-contradictory and finite nature. The logical, demiurgic principle (see *Liber XXVII*).

Beetle. The Becoming One. Refers to the instinctual complexes of the unconscious shadow. An emblem of regeneration sacred to Khephra. Also associated with Ra-Hoor-Khuit in the *Book of the Law*.

Bhakti Yoga (Skr.). The yoga of devotion, or worship of the personal deity (*ishta-devata),* culminating in absolute love and self-sacrificial surrender. One the four main yogas, proper to the grade of Philosophus in the Outer Order of the Great White Brotherhood. Equivalent to deity (*yidam*) yoga in the nine-*yana* system of the Nyingma school of Vajrayana Buddhism, founded by Padmasambhava.

Binah (Heb.). Lit. "understanding." The third *sephira*, to which the planet Saturn and the grade of Magister Templi are attributed, corresponds to the *neschamah*. The third supernal or superior *sephira*, the capstone of the Pillar of Severity.

Bindu (Skr.). Lit. "particle, dot, spot." Represents the threshold between the manifest and unmanifest universe: manifest, because the point has position, but transcendent, because it is unextended and, as an absolute unity, beyond the pairs of opposites. In Tantra, it signifies the male principle, the source of life. The Hebrew letter yod is a cognate symbol. Similarly, Jesus stated that the celestial power (mistranslated "kingdom of heaven") is identical with the smallest of all seeds (i.e., the infinitesimal).

Bliss (Skr.). *Ananda*, a state of absolute joy, beyond duality and reasoning, experienced because of the realization of ABRAHADABRA. Also, one of three qualities of the Absolute, the other two being *sat* (Being) and *chit* (Consciousness).

Blood. The tangible principle of energy. The life-force of the body.

Bodhisattva (Skr.). Lit. "enlightenment being." A being who seeks Buddhahood through the cultivation of perfect selflessness in Mahayana Buddhism. Bodhisattvas are commonly associated with the compassionate renunciation of nirvana till all beings are saved, but this interpretation is not universally accepted. Ten stages of bodhisattvahood are generally recognized. The *bodhisattvayana* is the third vehicle of the Nyingma nine-*yana* system.

Boulak (Boulaq) Museum (Egyptian Museum, a.k.a. Museum of Egyptian Antiquities or Museum of Cairo). The original Boulak or Boulaq Museum was established in Cairo in 1858. However, the Boulak collection was relocated to the current Egyptian Museum in 1902 as the result of a flood in 1878. Crowley mistakenly claimed to have discovered the stele of Ankh-ef-en-khonsu at the Boulak Museum in March 1904, referring to the "museum at Boulak," but it is likely that in fact he visited the Boulak Collection at the Egyptian Museum, located in the vicinity of the old Boulak Museum.

Breath. Prana, i.e., the universal vital principle.

Buddhi (Skr.). That part of the *antahkarana* responsible for discrimination, categorization, and intuition.

Cabbala (a.k.a. Cabala, Kabbalah, Qabalah). Literally "reception, tradition, correspondence." A system of Jewish mysticism that seeks to explain the relationship between the infinite and the finite. Cabbala teaches that the Hebrew scriptures conceal a profound inner sense. Cabbalists believe that Cabbala is the primordial source of human philosophy, religion, science, art, and politics. Thus, Cabbala is a rescension of the perennial philosophy. The Cabbalistic foundational work, the *Zohar,*

was written by Moses de Leon (*c* 1240–1305). It first appeared in southern France and Spain.

Cattle. Chattel; capital; personal property (OED).

Chakra (Skr.). Lit. "wheel, circle." A centre, focal point, or vortex of energy and consciousness in the mental body, corresponding to the plexuses of the physical form. The main *chakras* of classical Hinduism, which lie along the axis of the spinal column, are, in ascending order, the *muladhara, svadhishthana, manipura, anahata, vishuddha, ajna*, and *sahasrara*. Cf. *sephiroth*.

Chaos. A primordial Græco-Roman deity representing an amorphous male power that personifies the empty space existing before the cosmic creation. Identified by Crowley with Hadit.

Chela (Skr.). Lit. "servant." A student or spiritual seeker who serves a teacher (guru or lama) in exchange for instruction.

Chesed. Lit. "charity." the fourth *sephira,* to which the planet Jupiter, the number 4, and the grade of Adeptus Exemptus of the Inner Order are attributed. It is the second sephira of the Pillar of Mercy, first of the first descending triangle.

Child. The *Puer Æternus* or True Self. Also, the unconscious and the quality of innocence. A symbol of the phallus (*linga*). The vau of Tetragrammaton.

Chit (Skr.). Absolute consciousness. One of the three primary qualities of Brahman. It is said to be perceived as a light "brighter than a thousand suns."

Chöd (Tib.). Lit. "cut off, cut through." A branch of Tibetan Buddhism founded by Phadampa Sangye in the 12th century, based on a synthesis of shamanism and the *Prajnaparamita*. The essential practice of Chöd is to annihilate attachment to the false notion of an ego by offering one's body as food to demonic energies. This ritual was carried out in charnel grounds, where such energies are especially concentrated and intense. Machig Labdröme, a *yogini* (female yogi), transmitted the teachings of Chöd to other Tibetan schools.

Chokmah (Heb.). Lit. "wisdom." The second *sephira*, to which the Fixed Stars of the Zodiac and the grade of Magus 9° = 2□ are attributed, corresponding to the *chiah*. The second supernal *sephira*, the capstone of the Pillar of Mercy.

Choronzon (En.). Proper name of a demon or devil that appears in the Enochian magic of Dr John Dee and Edward Kelley (in the 16th century). He reappears in Crowley's "Vision and the Voice" working as the "dweller in the abyss" and the "demon of dispersion," corresponding to

the Cabbalistic pseudo-*sephira* of *da'ath*. His function is to destroy the ego, which is the final obstacle to enlightenment, equivalent to Mara in the Buddhist system and the "dark night of the soul" in European mysticism. Choronzon also represents the chaotic, undisciplined, and undeveloped impulses of the unconscious. Cf. the "dweller on the threshold."

Coagula (Lat.). Synthesis. One of the two basic alchemical processes. Cf. *solve*.

Compassion. Lit. "suffering with another." Participation in the illusion of sorrow and suffering. This vice pretends to solve the problem of pain, whereas it actually perpetuates it. A device of the Black Brothers for the perpetuation of human misery, masquerading as "sanctity" (see *Liber XXVII* and *Liber XC,* 26).

Coniunctio oppositorum (Lat.). Lit. "conjunction of opposites." The transcendence of the pairs of opposites is universally asserted to characterize the state of cosmic consciousness, mystical enlightenment, or illumination, in which one realizes one's inherent identity with the Absolute. It is distinguished by the appearance of a trans-rational mode of intuitive knowing, since rational thinking is essentially dualistic: dialectical and analytical. Cf. *coagula*.

Conquest. Self-mastery, as of yoga, etc.

Coph nia (Th.). This obscure phrase appears in Chap. III, 72 of *Liber CCXX*. The context identifies it as signifying the force or power of the wand (phallus) of Horus, which is double, one polarity of which is destruction (the other, presumably, is creation, tumescence/detumescence). The annihilation (*ain*) of illusion (qoph) and the reverse process whereby illusion is also created as the sport or play (*lila*) of the Absolute. Another possible interpretation of this obscure phrase is kaph (the Hebrew letter K) Nia (the 24th Enochian Æthyr, sacred to Venus or BABALON), i.e., the *kteis*, yoni, or "secret centre" of BABALON.

Cosmic consciousness. A term coined by psychiatrist Richard Maurice Bucke, author of *Cosmic Consciousness: A Study in the Evolution of the Human Mind* (1901). Bucke defines cosmic consciousness as "a higher form of consciousness than that possessed by the ordinary human man," beyond simple and self consciousness. According to Bucke, cosmic consciousness shows reality to be immaterial, spiritual, and living; man to be inherently immortal; the universe to be divine; and evil to be unreal. William James equated Bucke's concept with mystical experience generally. Bucke regarded cosmic consciousness as primarily, though not exclusively, biologically male, and regarded Walt Whitman

(1819–1892) as the apex of spiritual evolution and a herald of the future man.

Da'ath (Heb.). Lit. "knowledge." The *sephira* forming the apex of a four-sided pyramid of which the corners of the base are the *sephiroth chokmah, binah, chesed,* and *geburah*, and having no number of its own. It represents the boundary or threshold between the superior or supernal and the inferior or mundane *sephiroth* but, since no path leads directly from *binah*, the third, to *chesed*, the fourth, *sephira*, it signifies a radical discontinuity in the continuum of creation by which manifest existence came into being or, conversely, by which it may be transcended (cf. the Buddha's concept of the "breakthrough," Padmasambhava's concept of the "leap," or Gurdjieff's doctrine of the "shock"). Compare the "in between" (*bardo*) state of Vajrayana Buddhism. On the one hand, it is the culmination of the inferior *sephiroth* and the synthesis of *chokmah* and *binah*, signifying direct knowledge (gnosis) but, on the other hand, it crystallizes the limiting, self-contradictory, and divisive nature of *ratio,* which underlies maya. Hence, Choronzon, the demon of confusion, dispersion, and despair, rules it. The Thelemic "hell."

Dæmon (*daimon*) (Lat., Gk.). Lit. "god, godlike, power, fate." Originally a lesser deity or guiding spirit, seen as the souls of men of the golden age acting as tutelary deities or guardian spirits. Great and powerful figures were honoured after death as dæmons, similar to the *loa* in Voodoo. Plato says that people have a dæmon that exists within them from birth. In the *Symposium,* Plato represents the dæmon as a sort of intermediary between the human and divine worlds. He also says that Socrates heard his dæmon as a voice that frequently warned him against making mistakes. Crowley describes Aiwaz, the author of the *Book of the Law,* as his dæmon. *Liber DCCC* is an invocation of the dæmon, which Crowley identifies with the Holy Guardian Angel or Augoeides.

Day of wrath. Phrase derived from Zephaniah 1:15f., "A day of wrath is that day, a day of distress and anguish, a day of ruin and devastation, a day of darkness and gloom, a day of clouds and thick darkness, a day of trumpet blast and battle cry against the fortified cities and against the lofty battlements." It is also the title of the Dies Iræ, a 13th century Latin hymn, describing the Last Judgement, and the subject of a famous painting by William Blake. In the *Book of the Law*, Aiwaz associates the "day of your wrath" with the advent of the New Æon, when the "kings" will suppress the "low men" (op. cit., III, 24). 24 is the number of the "elders"

or saints of the Apocalypse and the number of the Shemhamphorasch divided by three. Cf. the Kalachakra.

Delight. "De-light"; the joy or bliss of illumination.

Demiurge. Lit. "craftsman" or "artisan." Gnostic term for the being that made and maintains the material universe. Both the demiurge and matter itself are preexistent in some sense, and are not created by the demiurge. In the *Timæus,* Plato presents the demiurge as the creator of the universe. The demiurge fashioned the world that we experience out of matter, modelled after the ideas or forms (numina or things in themselves), but is not itself "the One." The demiurge is generally decried as ignorant, misguided, or actually evil.

Deus Est Homo (Lat.). "God Is Man." The motto of the Ordo Templi Orientis (O.T.O.). This motto heralds the dawn of the Age of Man (anthropocene), i.e., the Beast 666, which has been proposed to have begun in 1945.

Deva (*devi*) (Skr.). Lit. "shining one, star." A preterhuman or discarnate intelligence or entity, superior to man in longevity, beauty, wisdom, and power, but still mortal.

Dharana (Skr.). Lit. "concentration." The sixth "limb" of Patanjali's yoga, in which the mind is constrained to focus on a single point. Proper to the grade of Dominus Liminis.

Dhyana (Skr.). Lit. "absorption." The seventh "limb" of Patanjali's yoga, in which the concentrated mind goes over into a trance state characterized by vivid eidetic imagery.

Dominus Liminis (Lat.). Lit. "master of the threshold (as of a door, etc.)." Title of the grade intermediate between Philosophus and Minor Adept in the Outer Order of the Great White Brotherhood, attributed to *paroketh*. Masters *pratyahara* and *dharana*.

Double Wanded One. Maat (Gk. Themis), the Egyptian goddess of cosmic order, truth, righteousness, and justice, represented by the feather. The next Æon after the formula of Horus is fully worked out. Her formula implies the universal attainment of ABRAHADABRA, technically the grade of Magister Templi of the A∴A∴, beyond the contradictions of reason, and the colonization of (and by) space, both external and internal —the realization of the trans-dual.

Duhkha (*dukkha*) (Skr., Pali). Lit. "suffering." One of the three characteristics of existence, the principal causes of which are *trishna* and *avidya*. It is the basis of the First Noble Truth of the Buddha. The concept of angst is comparable.

Dvaita (Skr.). Lit. "duality." "Dualistic non-dualism," a Vedantic philosophy that, in contrast to *advaita*, holds that the inanimate world, the individual soul, and Vishnu, the personal godhead, are not identical with Brahman, though paradoxically Brahman is identical with them.

Dyad. The Pythagorean principle of "twoness" or "otherness," associated with the *sephira chokmah,* the letter beth (the Magician of the Tarot), and *Atu* II, the High Priestess of the Tarot. The dyad is the demiurgic, dualistic principle that governs the world below the abyss and the rational or ego-logical mind. As such, it is associated with time, change, non-self-identity, suffering, and matter. The ultimate dyad is the binary of zero and one, which forms the basis of all computational systems and of reality itself.

Dzogchen (Tib.). Lit. "Great Perfection." The highest teaching of the Nyingma school of Tibetan Buddhism, also known as *Ati-yoga* ("extraordinary yoga"), the ninth vehicle of the Nyingma nine-*yana* system. Dzogchen holds that the state of mental purity is innate and only needs to be recognized. Padmasambhava and Vimilamitra brought Dzogchen to Tibet in the 8th century. The culminating attainment of Dzogchen is the Body of Light.

Ekagrata (Skr.). The state of one-pointedness or perfect concentration of mind.

Elohim (ALHIM) (Heb.). Judaic collective term for gods, distinguishing the higher order of "great gods" from lesser deities. Also used to refer to YHVH, the god of Israel.

Fiat (Lat.). Lit. "let." The first word spoken by God at the dawn of creation.

Fire. The principle of purification and asceticism, equated with the *kundalini*. Divine energy.

Fool. The ignorant enslaved by the illusion of matter, but also the Pure or Holy Fool, the Ipsissimus of the A∴A∴.

Ganachakra (Skr.). Lit. "circle of assembly, feast." Originally a gathering of male and female tantric practitioners who broke social taboos, including eating forbidden foods, such as meat and alcohol, and sex. Ritualized tantric liturgies are performed by celibate monastics in which the *ganachakra* is visualized, culminating in self-identification with the deity (*yidam*).

Geburah (Heb.). Lit. "judgement." The fifth *sephira*, to which the planet Mars and the grade of Adeptus Major are attributed, corresponding to the wilful aspect of the *ruach*. The second inferior *sephira*, second on the first descending triangle, and second on the Pillar of Severity.

Gematria (Heb.). The process of adding the numerical value of the letters of a word (especially Hebrew, Greek, Arabic, Coptic, and Amharic, since the letters of these alphabets inherently represent numbers) and finding significance either in the number itself, by means of pure Cabbalistic analysis, or in the meanings of other words having the same or multiples or sub-multiples of the number. In Sufism, it is called *ilm al-huruf*. A.k.a. isopsephy.

Germer, Karl (1885–1962) (Frater Saturnus). German occultist who succeeded Aleister Crowley as the Outer Head of the O.T.O. from 1947 to his death in 1962. Born in Elberfeld, Germany; died in West Point, California. Germer worked as a military intelligence officer during World War I, receiving first and second class Iron Crosses for his service. He cofounded Pansophia in 1922 and the publishing house Pansophia Verlag in the following year. He met Crowley in 1925. Germer and his wife, Maria, stayed at Crowley's Sicilian Abbey of Thelema during January and February 1926, moving to the United States of America in 1926. Germer founded the Thelema-Verlags-Gesellschaft in 1927. Germer's American visa expired and he returned to Germany in 1935, where he was arrested by the Gestapo on February 13 for being an associate of the "high grade freemason," Aleister Crowley. He was held at the Columbia-Haus prison in Berlin, then moved to Esterwegen concentration camp, where he was held in solitary confinement. During his incarceration, Germer mentally reconstructed the Holy Books of Thelema, verse by verse, attaining to the Knowledge and Conversation of his Holy Guardian Angel. After being released, he returned to America, where he lived till his death. Crowley recognized Germer as a Magister Templi in 1938, and named Germer as his successor in 1941 or 1942.

Gizeh (Eg.). Location of the site of the ancient necropolis and Giza pyramid complex, including the Three Pyramids of Gizeh and the Great Sphinx, dating back to the third millennium BCE.

Gnosis. Lit. "knowledge." Gnosticism refers to a special knowledge or insight into man's true and divine nature, the realization of which leads to the deliverance of the divine spark from the restrictions of material existence.

Goetia. Lit. "charm, jugglery, sorcery." Term derived from the *Lesser Key of Solomon* (17th century), including the evocation of 72 demons,

said to have been evoked by King Solomon, as well as aerial spirits. Agrippa castigates Goetia as unfortunate, unlawful, and execrable. Aleister Crowley published S.L.M. Mathers's translation of the *Lesser King of Solomon* in 1904, including a Preliminary Invocation and a remarkable translation of some of the evocations into the Enochian tongue.

Great Equinox. The Vernal Equinox that inaugurates a new astrological age because of the precessional cycle. The currently accepted rate of precession of the equinoxes is 50.287 arc seconds per year, which works out to 25,772 years, or 2,148 years per sign. However, this value varies slightly, and is currently increasing, resulting in slight variations in the relative duration of the astrological ages. The Thelemic conception of the *Æon* is not really identical with the astrological conception, however, thus creating doubt as to whether the Age of Aquarius actually began in 1904 as Crowley implies. Various calculations suggest that the Aquarian Age will actually begin in 2424, putting the advent of the Age of Pisces (0 ♈) in 276 CE, corresponding to the Crisis of the Third Century, whereas the *Æon* of Osiris is certainly thousands of years older. Patriarchy replaced egalitarianism about 4000 BCE.

Ha (Skr.). The "solar breath," which flows through the right nostril. The forcible expulsion of breath, symbolizing the restoration of the process of creation after the dissolution of all in nothingness. Also implies laughter or mockery, suggesting the Vision of the Universal Joke (see Aleister Crowley, *Little Essays Toward Truth,* pp. 23–30).

Hadad (Ug.). Lit. "wind." Western Semitic weather god derived from the Akkadian deity, Adad, worshipped during the third millenium BCE. He is described as a "giver of life," as well as a violent storm god. He is depicted as human, wearing a horned headdress and a skirt or robe decorated with astral symbols. His symbol is lightning.

Hadit (Eg.). The transliteration used by Aiwaz to refer to Egyptian Behdety, Behedeti, or Behdetite , referring to Horus of Edfu, represented by a winged solar disk and identified with Ra-Harachte (or Ra-Horakhty). The winged sun is associated with divinity, royalty, and power. In the *Book of the Law,* he is the universal principle of differentiation, identified with the *kundalini* energy, represented as a snake. Hadit corresponds to the monad or the absolute, individual, spiritual principle, AL. In the *Book of the Law,* Aiwaz gives the spelling of Had as AUD, the Hebrew word for "firebrand," rather than Had, thus adding up to 11 instead of 10.

Hatha Yoga (Skr.). Lit. "forceful yoga." Physical yoga, consisting of *yama, niyama, asana,* and *pranayama* (the first four "limbs" of Patanjali's yoga), by which *kundalini* is awakened in the body. It has a reputation for conferring energy and health on its practitioner, though, wrongly practised, it can also bring about disease, even madness (e.g., Adi Da seems to have been a practitioner of *kundalini yoga*). The exercises of this yoga stimulate the nervous system, especially the spinal cord. One of the four main yogas, proper to the grades of Neophyte and Zelator in the Outer Order of the Great White Brotherhood.

Heart. The *anahata-chakra*, associated with harmony, cosmic love, and the "music of the spheres." Also, the seat of consciousness.

Heathen. The "uncultivated" unconscious; the "shadow" (Jung).

Heru-ra-ha (Eg.). Horus as the reconciliation or synthesis of opposites, especially the primary binary of existence.

Heyoka (Dak.). Lit. "contrary." An indigenous spiritual way based on the reversal of accepted social norms, utilizing laughter, crazy behaviour, and sexual inversion in the pursuit of transformation and transcendence. Cf. Tantra.

Hod (Heb.). Lit. "majesty, splendor, glory." The eighth *sephira*, to which Mercury and the grade of Practicus are attributed, corresponding to the intellectual part of the *ruach*. The fifth inferior *sephira*, second of the third descending triangle, third on the Pillar of Severity.

Homo regius (Lat.). Lit. "kingly man." The new man of the New Æon. The future trans-human race. Cf. the kingly bodhisattva.

Hoor-paar-kraat (Eg.). Horus as the True Self, associated with the quality of silence, corresponding to the right hemisphere of the brain. the inner child or *puer æternus*.

Horus (Gk.). Lit. "the High One." An Egyptian sky god, worshipped from the 6th millennium BCE to the 6th cent. CE. Posthumous son of Osiris and his sister, Isis; at least three forms of Horus were recognized: Horus, Harpocrates (Horus the child), and the elder Horus. He became the first ruler of Egypt after a struggle with his brother and uncle, Set, which lasted eighty years, which may explain the reference to an eighty-year period in the *Book of the Law* (III, 46). His symbols are the falcon or hawk and the eye of Horus. Harpocrates is represented as a naked child with his finger pressed to his lip or being suckled on the knee of Isis. He avenged the murder of his father, Osiris, by Set, and assumed the throne of Egypt. He is a solar deity, sometimes represented as a solar disk between the wings of a falcon. Crowley identifies Horus with the New Æon

that began, according to Crowley, in 1904, which he identified with Leo, the corollary of Aquarius, the sign of the New Age, associated with Nuit.

Host of Heaven. Dew; secretions of the yoni.

Hrumachis (Eg.). Horus in the form of the Great Sphinx, emblematic of initiatic mystery, resurrection, and the quintessence (spirit).

Iao (Gn.). The name of a Gnostic archon, a servant of the demiurge, similar to the daimons of neo-Platonism. Iao is associated with the planet Jupiter and is also called "Lordship." It may be related to Yahu or Yahweh. It is also a magic cry derived from the Græco-Roman mystery cults. In the Hermetic Order of the Golden Dawn, it represented birth, death, and resurrection. Crowley also adapted the formula to represent the formula of the New Æon.

Ipsissimus (Lat.). Lit. "his very own self." Title of the grade of 10° = 1□ in the Supreme Order of the Great White Brotherhood, corresponding to the *sephira kether*. The attainment of an Ipsissimus is beyond comprehension.

Isis (Asi) (Gk., Eg.). Egyptian mother goddess, worshipped between the third millennium BCE and the 6th century CE. Revered by Græco-Roman culture as the "star of the sea," represented by the north star, Isis is the daughter of Nut, the mother of the god kings of Egypt, and elder sister and consort of Osiris. She wears a crown in the form of a throne or cow horns encircling a solar disk. She is also associated with the ankh ("life") symbol referred to as the "knot of Isis," typically depicted on a bloodstone. Crowley identifies Isis with the formula of the Great Mother Goddess that corresponds to the prehistoric hunter-gather civilization, characterized by egalitarianism. In the *Book of the Law*, I.S.I.S. is an acronym signifying "Infinite Space & the Infinite Stars thereof" (I, 22).

Island. *Chakra*; seven centres of subtle energy arranged in a vertical axis along the spine.

Japa (Skr.). Lit. "whisper, murmur." Mental, sub-vocal, or vocal repetition of a mantra as an act of worship or meditation.

Jewel. An acupuncture point, including the *chakras,* where the intersection of *nadis* creates a locus or point of special intensity in the mental body.

Jnana (Gnana) Yoga (Skr.). The yoga of knowledge (gnosis), consisting of intellectual discrimination of the Absolute. One of the four principal yogas, proper to the grade of Practicus in the Outer Order of the Great White Brotherhood.

Ka (Eg.). Lit. "image, genius, double, character, disposition, mental attributes." The spiritual double or abstract individuality or personality independent of the body, but, like the *ba*, requiring nourishment. Robert Masters calls it "the body of experience," and identifies it with mind, consciousness, and the so-called "mental" or "kinesthetic body," which is identical with the physical form unless distorted by false indoctrination (see Robert Masters, *The Goddess Sekhmet,* pp. 19ff.).

Kaaba (Ar.). Lit. "cubic house." A power point, especially Mecca. Identified in the *Book of the Law* with Boleskine House, Loch Ness, Scotland, the spiritual Source of the 93 Current on the physical plane; this is the geographic focus of Aleister Crowley's performance of the Sacred Magick of Abramelin the Mage. This point is located at 57° 14' N. Lat., 4° 28' W. Long. The association with the Loch Ness "monster," referred to as a "water beast," goes back to the 6th century CE, but local stone carvings of the Picts depict a beast with flippers and are undoubtedly more ancient. Loch Ness is about ten thousand years old and was formed at the end of the last ice age.

Kalachakra (Skr.). Lit. "wheel of time." The final and most advanced Buddhist Tantra, which originated in the 10th century, reputedly of Shambhalic origin. Astrology is important in the Kalachakra. It was introduced to Tibet in 1027 and is the basis of the Tibetan calendar. The meditation system of the Kalachakra is derived from the Adi-Buddha ("Primordial Buddha").

Kali (Skr.). Lit. "black." In the Vedas Kali is the black, horrible tongue of the seven flickering tongues of Agni, the fire god. The goddess Kali is the consort of Shiva and his Shakti, the Divine Mother.

Kalki (Skr.). Lit. "white horse." The tenth avatar or divine man, who is yet to come. The white horse signifies strength and power. He will conquer death and darkness and reconcile the pairs of opposites.

Kether (ketheric) (Heb.). Lit. "crown." The first *sephira*, to which the Primum Mobile and the grade of Ipsissimus are attributed, corresponds to the *yechidah*. The apex of the supernal triangle and the first *sephira* of the Middle Pillar.

Key. The key of the *Book of the Law,* discovered by Charles Stansfeld Jones, is AL (pronounced 'eyl' or 'el'), the Hebrew word for "strong" or "mighty one," "hero," or "god." Together with its corollary, LA (pronounced 'lo'), "Not," these two words signify the positive and negative polarities of existence, represented by Hadit and Nuit respectively. Their synthesis or reconciliation is ShT (Set), a secret name of Horus equated with the Beast, representing the qualities of force (teth) and fire (shin).

Together these three dyads add up to 93 (ShT = 31, by taking the numbers of the corresponding *atus*, XX and XI respectively). Taking the values of the Hebrew letters for all six letters, one gets 309, which, added to 62 (AL + LA), equals 371, ShMAL, "left hand, north." The path of the "left hand" (*vamachara)* is, of course, the way of Tantra, whereas the North, traditionally sacred to the element of Earth, is also attributed to Nuit. The left and the north are traditionally, i.e., in the old dispensation, "evil" directions).

Khabs (Eg.). Lit. "light, star." The "astral light" or subtle menstruum of matter-space. Cf. *ain soph aur*. The "house" or abode of Hadit. The high-energy universe beyond the speed of light, inhabited by celestial beings of subtle substance (*devas*), of which the universe that we perceive is a reflexive phenomenal illusion.

Khem (*km*) (Eg.). Lit. "black." Proper name of Egypt. The hieroglyph also signifies termination, coming to an end, and completion, as well as the "black earth" of the Nile. It also implies burning, as charcoal, which burnt to an end, is black.

Khephra (Eg.). Egyptian god of silence, signifying the Sun at Midnight (cf. Hoor-paar-kraat). Also symbolizes regeneration. Clarity.

Khu (Eg.). Lit. "shining, fire, flame" translated as "shining one, glorious, intelligence, spirit-soul." Robert Masters calls it the "magical body," which is capable of exploring the "astral plane." Cf. the "mental body." See Robert Masters, *The Goddess Sekhmet,* pp. 29–32.

Kiblah (Ar.). Lit. "that which is opposite." A sacred direction, oriented towards a place of power. In this way, the worshipper aligns his mental body to receive the subtle radiance of the power place. Specifically, the direction of Mecca. The natural kiblah is the ascendant of the horoscope (see "The Microcosm—Man," in Israel Regardie, *The Complete Golden Dawn System of Magic,* Vol. III, p. 37).

Kill. Refers to the practice of the destruction of thoughts, comparable to the Zen concept of *zasetsu*, "cutting through contradiction" (duality). Comparable terms are *nirodha*, "destruction"; *Hatha Yoga,* "yoga (or way of union) by force"; and *Vajra (*Tib. *dorje),* "diamond, thunderbolt." *Nirvana* has also been translated as "annihilation."

King. Lit. "descendent of a divine (or noble) race," the king or kingly man is the new man of the New Æon. It refers to the spiritually, mentally, and physically perfected human being, without regard to gender (see *Liber CCXX,* I, 3). In Buddhism, it refers to the king-like bodhisattva, who aspires to become a buddha in order to help sentient beings (the historical Buddha, Siddhartha Gautama, was such an individual). "Noble" (*ar-*

ya) refers to one who strives for self-perfection. Aiwaz defines the king as immortal, ecstatic, proud, passionate, and free.

Konx om pax (Eg., Gk.). Lit. "light in extension." A Greek corruption of the original Egyptian *khabs am pekht* used in the Hermetic Order of the Golden Dawn and the Eleusinian mysteries.

Kriya-yoga (Skr.). The yoga of action. The fourth vehicle of the Nyingma nine-*yana* system.

Kshatriya (Skr.). The Indian caste of warriors, princes, and kings. According to the Buddha, the *ksatriyas* were the original ruling caste, but in the fifth century BCE, the brahmans were already displacing the *kshatriyas*.

Kteis (Gk.). Lit. "comb." The yoni.

Kua (Chin.). A trigram or hexagram of the I Ching.

Kumbha (Skt.). Lit. "water-pot."

Kumbhaka (Skr.). Suspension or retention of the breath resulting from intense *pranayama*. The yogic practice of breath retention or spontaneous suspension, the latter resulting from intense *ekagrata*, held to increase the quantity and quality of prana in the body, especially in the brain (cf. seminal retention).

Kundalini (Skr.). Lit. "coiled." The latent spiritual power of the earth, represented as coiled at the base of the spine, in the *muladhara* chakra. Gopi Krishna holds that *kundalini* awakening is the sine qua non of spiritual experience and attainment generally.

Küntzel, Martha (1857–1942). German theosophical author who translated the works of Aleister Crowley as well as a trained pianist and piano teacher. She was a friend of H.P. Blavatsky and set a poem of Hermann Hesse to music. She moved from Russia to Berlin in 1902. Küntzel joined Theodor Reuss's O.T.O., taking the motto Ich Will Es (I.W.E.), lit. "I want it." Küntzel met Aleister Crowley in 1925 or 1926 and became a Thelemite. Leah Hirsig and Norman Mudd both lived with Küntzel for a time in Leipzig. Küntzel was also involved with Eugen Grosche, the founder of the Fraternitas Saturni, in selling Crowley's works through the latter's occult bookshop. She was also a partner in the Thelema Publishing Company in Leipzig. Küntzel translated the *Book of the Law* into German in 1925, and corresponded extensively with Crowley. Despite Küntzel's admiration for Hitler and National Socialism, she was interrogated by the Gestapo and her O.T.O. papers confiscated. Despite her best efforts, Küntzel was unsuccessful in converting the Nazi regime to the Law of Thelema. On May 10, 1939 Crowley sent Küntzel a letter in which he unequivocally rejected the ideology of anti-Semitism: "virtually every-

thing that goes beyond brutality, stupidity, cruelty, servitude and blood thirst in Germany was Jewish. The Germans stand as far among the Jews as monkeys are among men," thus permanently severing ties between them. Küntzel died of senility on December 8, 1942, in a retirement home for former teachers. Despite their falling out, Küntzel is reputed to have attained the grade of Magister Templi prior to her death.

LA (Heb.). Pronounced 'lo,' LA means "not," and is a function word signifying the negative, as being without. It is a key word of the *Book of the Law,* discovered by Charles Stansfeld Jones.

Lam (Tib.). Lam is the name given to a portrait drawn by Aleister Crowley and published as a frontispiece to Crowley's commentary on *The Voice of the Silence,* by H.P. Blavatsky. The number of this book, LXXI, is the numeration of LAM in Hebrew letters. Crowley says that 71 is a number of *binah,* the image of the nothingness and silence that is a fulfillment of the aspiration (Lam reversed, i.e., MAL, means "Not"). In the caption to the portrait, Crowley says that *lam* is a Tibetan word for the Way or the Path; thus, the Tibetan lama or guru is "he who goeth," the treader of the path, as well as a specific title of the gods of Egypt. Here Crowley implies a correspondence between Egyptian esotericism and Tibetan spirituality, including Bon and Vajrayana Buddhism presumably. The Tibetan word also means "an exalted knower of [sic] one who has entered the path, which provides an opportunity for progressing toward its own effect, enlightenment," as well as the five paths of accumulation, preparation, seeing, meditation, and "no more learning." Lam is the *bija* mantra of the *muladhara,* the root or base chakra that is the seat of the *kundalini* and the complement of the crown chakra, *sahasrara,* the mantra of which is OM.

Law. *Dharma;* natural law, the basis of morality and ethics and the foundation of individual karma. The secret key word LA is also implied. That is, the *dharma* is Not.

Laya (*laya-yoga*) (Skr.). Lit. "melting, disappearance." The dissolution of the absolute individual in the universal. Also, the yoga that seeks that, through intense veneration, worship, and *kundalini* awakening.

Linga(m) (Skr.). A phallic pillar or cone of stone or other material to which the veneration of Shiva, the god of generation and destruction, is offered. It is first mentioned in the *Mahabharata.*

Loa (*lwa*) (Haitian Creole). The spirits of Voodoo, referred to as "mysteries" and "the invisibles." They intermediate between the Supreme Creator and humans.

Lust. Properly, the ecstatic affirmation of life and existence; a Thelemic virtue, corrupted into a vice by the perversion of the Black Brothers (see *Liber XXVII*). Cf. Tantric pride.

L.V.X. (*lux*) (Lat.). Lit. "light." In the Hermetic Order of the Golden Dawn, the swastika, trident, and pentagram, corresponding to the Signs of Isis Mourning, Typhon, and Osiris Risen, represented these three letters. In Roman numerals, they add up to 65, the number of Adonai, the Holy Guardian Angel.

Maat (Eg.). Egyptian third millennium BCE goddess of cosmic harmony, comparable to Sanskrit *rita*. She was the daughter of Ra, the god of the Sun. Her symbol is the ostrich feather. The kings of Egypt ruled under her authority, referring to themselves as "beloved of Maat." The heart of the deceased was weighed against the feather of Maat in the Hall of the Two Truths. Crowley identified Maat with the grade of Magister Templi of the A∴ A∴ , as well the formula of the Æon that will succeed Horus, the Crowned and Conquering Child.

Magical memory. Crowley's term for the recollection of past lives, recognized in Buddhism as a *siddhi*. Crowley published a version of the Buddhist practice of recovering past-life memories in *Liber CMXIII*. Crowley claimed to remember many past lives during his Esopus Island

retreat on the Hudson River, including Éliphas Lévi, who died roughly six months before Crowley's birth. Interestingly, when Crowley discusses the magical memory with a correspondent in *Magick Without Tears,* he reverts to the Buddhist vocabulary—*siddhi, sankhara,* etc. The phenomenon of spontaneous past-life memories in children has been well-documented, and also occurs in cases of extreme trauma, using psychedelics, etc., even in people who have no cultural predisposition towards a belief in the reality of past lives. The main utility of such memories for Crowley is the discovery or realization of the True Will.

Magick. Lit. "to be able, to have power," magic refers especially to the members of the learned or priestly class of ancient Persia (Old Pers. *magush*). The word originally referred to the Median tribe, an ancient Iranian people who were worshippers of Mithra, the Zoroastrian angelic divinity of covenant, light, and oath, including a cult of fire, dream interpretation, and divination. Crowley used the archaic spelling of "magick" to distinguish the authentic science of the magi from legerdemain, which meaning was introduced in 1811. In Cabbala, kaph is "the hub of the wheel from which the four elements spring." It is the eleventh letter of the Hebrew alphabet, "the great magical number, the magic force itself."

Magister (Magister Templi) (Lat.). Lit. "master of the temple." Title of the grade of 8° = 3□ in the Supreme Order of the Great White Brotherhood, corresponding to the *sephira binah*. Masters *samadhi.*

Magus. Title of the grade of 9° = 2□ in the Supreme Order of the Great White Brotherhood, corresponding to the sephira *chokmah*. Attains to wisdom, declares his Word, and masters Magick in its highest and most exalted sense.

Mahasatipatthana (Skr.). Lit. "four awakenings [foundations] of mindfulness." Progressively discriminated awareness of the body, emotions, consciousness, and ideas. The Buddha is reported to have stated that this practice alone may lead to the attainment of nirvana. The seventh step of the Noble Eightfold Path.

Mahasiddha (Skr.). Lit. "great master of perfect capabilities." A Tantric master, distinguished by magical powers and renowned for their spiritual songs, which express their enlightenment. The eighty-four *mahasiddhas* are best known. The *mahasiddha* religious movement arose between the 8th and 12th centuries, in reaction against Mahayana monasticism. The *mahasiddhas* included men and women of all social classes and castes.

Mahayoga (Skr.). Lit. "the highest yoga." The yoga of cosmic consciousness, or identification with the universal, manifest and unmanifest.

The realization of the pantheistic idea of godhead. The seventh vehicle of the Nyingma nine-*yana* system, identified with the *Anuttarayoga Tantra,* characterized by empowerment, ritual, meditation, the practice of the subtle (or mental) body, and the practice of the *yidam*. This is the generation or development stage of Tantra.

Malkuth (Heb.). Lit. "kingdom." The tenth *sephira*, to which the four elements and the grade of Neophyte is attributed, corresponds to the *nephesch*. The lowermost *sephira*, pendant to the second descending triangle of the inferior *sephiroth*, and the fourth and lowermost *sephira* of the Middle Pillar.

Mandala (Skr.). Lit. "circle, arch, section." A Tantric drawing or diagram constructed of circles and squares, symbolizing cosmic forces and the basic nature of existence, used to support the practice of meditation. The mandala may be two or three-dimensional, and physical or visualized.

Mantra(m) (Skr.). One or more syllables manifesting cosmic forces and Buddha qualities, including names of buddhas. Rapid continuous repetition of mantras is a form of meditation in Vajrayana Buddhism and other schools. The vibrations of speech are thus sublimated to protect the mind. Mantra recitation is also associated with specific visualizations and physical gestures or *mudras*.

Mara (Skr., Pali). Lit. "murder, destruction." The embodiment of death. Mara represents human passion, attachment, and everything that inhibits the arising of wholesome roots and progress on the path that leads to enlightenment. He is the chief of the *asuras,* depicted with a hundred arms, riding an elephant. Cf. the "dweller on the threshold."

Mater (Lat.). Lit. "mother."

Maya (Skr.). Lit. "deception, illusion, appearance." The universal principle of Vedanta, the ground of mind and matter. Maya is the force (*shakti*) of Brahman and therefore one with Brahman, as heat with fire. Together they are Ishvara, the personal God who creates, sustains, and destroys the universe. Maya is ignorance or cosmic illusion, which veils Brahman and blinds us to the one reality, so that we see only difference, mortality, and pain. The two aspects of Maya are ignorance (*avidya*) and knowledge (*vidya*). Ignorance leads to worldly imprisonment in the delusions of matter, passion, and greed, whereas knowledge leads to divine awareness and virtue. Both ignorance and knowledge are dual and therefore relative. The realization of Brahman, the Absolute, transcends duality, and therefore both annihilates and includes Maya.

Mentu (Montu) (Eg.). Egyptian god depicted as a human being with a falcon's head; thus, an analogue of Horus.

Minerval. The brother of Minerva, the Roman virgin goddess of music, poetry, medicine, wisdom, war, commerce, weaving, trade, arts and crafts, and strategy, born from the cleft head of Jupiter. Her symbols are the owl, the snake, and the olive. The lowest grade of the Ordo Templi Orientis. Originally, it was the main initiatory grade of Adam Weishaupt's Illuminati.

Moksha (Skr.). Liberation from maya, karma, and *samsara* by means of the realization of ultimate reality. The highest of the four goals and the ultimate teleology of life.

Mudra (Skr.). Lit. "seal, sign." A bodily posture or symbolic gesture, used in ritual worship and the repetition of mantras. as an expression of the union of outer actions and spiritual concepts. Mudras assist in concentration and actualizing inner spiritual states.

Muladhara-chakra (Skr.). Lit. "root centre." The *chakra* located at the base of the spine, associated with the element of earth, in which the *kundalini* resides in a latent or dormant state of potentiality. It confers *kundalini* awakening. Attributed to *yesod* in the Western system.

Naga (Skr.). Lit. "serpent." A mystical, semi-divine being with a human face and the body of a snake, especially a cobra. Buddhas and sages who have transcended rebirth are often described as snakes or dragons. In Tibetan Buddhism, *nagas* are water deities who protect Buddhist scriptures.

Natura (Lat.). Nature; blood.

Neophyte. Title of the grade of 1° = 10□ in the Outer Order of the Great White Brotherhood, corresponding to the *sephira malkuth*. He acquires perfect control of the Astral Plane.

Neschamah (Heb.). Lit. "living soul." That part of the Cabbalistic soul corresponding to the *sephira binah*. The True Self.

Netzach (Heb.). Lit. "eternity." The seventh *sephira*, to which Venus and the grade of Philosophus are attributed, corresponding to the emotional part of the *ruach*. The fourth inferior *sephira*, first of the third descending triangle, third on the Pillar of Mercy.

Nirvana (*nibbana*) (Skr., Pali). Lit. "extinction." The highest, transcendent mode of consciousness. A state of liberation in which the individual nature merges with the ultimate nature of Brahman. One is thereby freed from impermanence, suffering, death-rebirth, and all worldly bonds and obscurations.

Notarikon (Heb.). A Cabbalistic technique by which a significant word is derived from the initials of a sentence or phrase, or vice versa.

N.O.X. (*nox*) (Lat.). Lit. "night." These letters are represented by an X in a circle, signifying the *bindu*, manifestation through polarity, the four elements, and the *ain*, which is both the beginning and the end of the process, the latter as maya. The corresponding Hebrew letters have a gematria of 210, which symbolizes the process of return to the original trans-dual *ain* (*shunyata*, void) from the quaternary/binary through the intermediate state of "at-one-ment" (*samadhi,* concentration). The Signs of *Puer, Vir, Puella,* and *Mulier* are referred to as the "signs of N.O.X." (*Liber XXXVI;* see also *Liber V*). Cf. sun cross.

Nu(i)(t) (Eg.). In Egyptian mythology, Nwt is the Egyptian goddess of the sky. She is the daughter of dry and moist air (Shu and Tefnut). She is the mother of Osiris, Set, Isis, and Horus, by the earth (Geb). In the *Book of the Law,* she represents ultimate reality, inherently unknowable but characterized as nothingness, void, space, infinity, emptiness, etc. The manifestation (ITh, being) of Nu, i.e., space as the matrix of matter, as per Einstein. A slightly more extended interpretation of Nu. Cf. Had and Hadit; Ra-Hoor-Khu and Ra-Hoor-Khuit.

Obeah (W. Af.). Lit. "sorcery, witchcraft," especially a thing or mixture left as a charm to cause sickness or death. A synonym for obeah is "science." With respect to the use of the word in the *Book of the Law,* Crowley comments that "the obeah is the magick of the Secret Light with special reference to acts." It is paired with Wanga.

Oberon. The king of the fairies in medieval and Renaissance literature, including Shakespeare's *Midsummer Night's Dream*.

Oja (Pali). Lit. "nutritive essence, juice."

ON (Heb.). The Hebrew name of Heliopolis, the Egyptian City of the Sun, cult centre of Ra and Atum.

Ordeal x. The crisis of the Abyss of *da'ath*, in which the psyche is reduced to its elements and reason is finally transcended, similar to a self-resolving state of temporary insanity, in which the centre of gravity of the psyche shifts definitively from the ego to the Self. Cf. the transpersonal view of schizophrenia and Jung's view of individuation. Cf. N.O.X.

Ordeal. Every attainment is balanced by an equal and opposite ordeal, the former corresponding to the process of "abstruction," the latter to its negative corollary or reciprocal. The spiritual crises are precipitated by attachment to the state of inertia represented by the current level. The essential and universal ordeal is the death/rebirth experience.

Ordo Templi Orientis (O.T.O.) (Lat.). Lit. "Order of the Temple of the East." The O.T.O. was founded in 1895 by Karl Kellner, an Austrian chemist, inventor, and industrialist, and Theodor Reuss, as an *Academia Masonica* with the avowed purpose of investigating the mysteries of sexual yoga, divided into nine degrees. Both men and women were admitted. The order was taken over by Theodor Reuss after Kellner's death in 1905, and became an eclectic organization incorporating many different teachings. Crowley became the British Head of the Order in 1912. Two years before the death of Reuss in 1923, Crowley declared himself the Outer Head of the Order (O.H.O.), confirmed by a Conference of Grand Masters held in Hohenleuben, Germany, in 1925. The Crowleyan O.T.O. ceased to exist in 1962, after the death of Karl Germer, Crowley's successor as O.H.O., without appointing a clear successor. A related organization is the Fraternitas Saturni, a German occult lodge founded by Eugen Grosche ("Gregor A. Gregorius") in 1926.

Osiris (Asar) (Gk., Eg.). Egyptian god of the underworld, corn, and vegetation, worshipped from the third millenium BCE to the fourth century CE. Son of Nut, brother of Isis and Set, and posthumous father of Horus. Osiris is depicted as a mummy with green skin. He was identified with the king. Plutarch describes how Osiris was murdered by Set and his remains discovered by Isis in the trunk of a tree. Breathing life into the corpse, Osiris impregnated Isis, because of which Horus is conceived. Set finds the body and hacks it to pieces, scattering Osiris' remains across Egypt. Crowley identified Osiris with the formula of the Dying God, characterized by patriarchy, which (he said) governed the second stage of human development, corresponding more or less with the neolithic or historical period.

Ouroboros (Gk.). A gnostic image of a dragon, snake, serpent, or bird in the action of biting or swallowing its tail, symbolizing time, continuity, infinity, self-sufficiency, eternal recurrence, the descent of undifferentiated spirit into materiality, its return through dissolution to its divine origin, and the conjunction of opposites.

OZ (Heb.). Lit. "goat." Also "strong, intense, fierce, tearing, vehement, powerful, mighty, cordial, fervent."

Padmasambhava (Skr.). Lit. "lotus born." One of the founders of Tibetan Buddhism who lived in the 8th century CE. Regarded as a Second Buddha and an emanation of the historical Buddha, he is credited with the conversion of Tibet to Vajrayana Buddhism and the founding of the original, Nyingma school of Tibetan Buddhism. Padmasambhava was a

renowned exorcist and meditation master. Padmasambhava perpetuated Dzogchen and the *mahasiddha* tradition. A.k.a. Guru Rinpoche (lit "precious guru").

Pan (Gk., "all"). Græco-Roman god of shepherds, personifying natural procreation. Worshipped in the fifth century BCE. Pan is the son of Hermes and the nymph, Penelope. A satyr, he has the horns and feet of a goat, with phallic connotations. He lives in a cave. He is a well-known pipe player. He is associated with panic. He wears a garland of pine boughs and bears the syrinx (reed pipes) and a shepherd's crook.

Philosophia perennis (Lat.). Lit. "perennial philosophy." A.k.a. *prisca theologia*. A spiritual perspective that sees all human religions as developments of a primordial universal spirituality, including neo-Platonism, Hermeticism, Islam, Cabbala, Transcendentalism, Unitarianism, Theosophy, neo-Vedanta, Traditionalism, and the mystical universalism of Aldous Huxley, the New Age movement, etc.

Philosophus (Lat.). Lit. "philosopher." Title of the grade of 4° = 7□ in the Outer Order of the Great White Brotherhood, corresponding to the *sephira netzach,* the planet Venus, and the number 7. An adept in occult science. Completes his moral training.

Plenum (Lat.). Lit. "full." The primordial divine space in which everything exists. Cf. *pleroma* (Gk. "full"), the totality of divine powers.

Power. Magical energy, vitality, or empowerment. The literal meaning of AL.

Prabasvara (Skt.). Lit. "luminous mind, brightly shining mind, mind of clear light." A central term in Hinayana, Mahayana, and Vajrayana Buddhism. In Dzogchen it refers to the spontaneous presence of the primordial state. This state is uncreated and acausal. It is the corollary of "original purity" or emptiness (*shunyata*). A.k.a. dynamism, creative power, and radiance.

Practicus (Lat.). Lit. "practical." Title of the grade of 3° = 8□ in the Outer Order of the Great White Brotherhood, corresponding to the *sephira hod*. Completes his intellectual training, especially the Cabbala.

Prana (Skr.). Lit. "breath, breath of life." The universal life-force or élan vital. Energy. Vitality.

Pranayama (Skr.). Lit. "breath control." The fourth "limb" of Patanjali's yoga, consisting of submitting the breathing process to a regular rhythm with attention to lengthening the interval of *kumbhaka*. Proper to the grade of Zelator.

Pratityasamutpada (*paticcasamuppada*) (Skr., Pali). Lit. "conditioned or interdependent arising." The Buddhist doctrine that *duhkha*

arises from *avidya* through a definite chain of ten intermediate links, each link giving rise to the next.

Pratyahara (Skr.). Introspection. The fifth "limb" of Patanjali's yoga, in which the attention is turned inward and consciousness transcends sensory stimulation and distraction. Proper to the grade of Dominus Liminis.

Preliminary Invocation of the Goetia. Crowley added the Preliminary Invocation as a preface to his edition of S.L.M. Mathers's translation of the *Lesser Key of Solomon the King,* based on *Fragment of a Græco-Egyptian Work upon Magic,* translated by Charles Wycliffe Goodwin in 1852. This was Crowley's favourite invocation, and is the one he used in the King's Chamber of the Great Pyramid in November 1903 and in March 1904 prior to the reception of the *Book of the Law,* as well as for the invocation of his Holy Guardian Angel. He published a "restored" version of this invocation as *Liber DCCC.*

Pride. The ecstatic affirmation of the Self; sexual congress (*maithuna*) as a means to this end. A Thelemic virtue, repossessed from the tyranny of the Black Brothers (see *Liber XXVII*). Tantric pride.

Probationer. Title of the grade of 0° = 0□ in the Outer Order of the Great White Brotherhood, corresponding to the *q'liphoth*. He begins such practices as he prefers, and records his results in the Magical Record.

Prthagjana (*puthujjana*) (Skr., Pali). Lit. "common, uneducated person." In the Buddhist tradition, a *puthujjana* is a person who is unable to follow the spiritual path due to their ignorance and other karmic impediments, obstructions, and obfuscations. Most people are *puthujjana,* which is also translated as "many-folk."

Puer æternus (Lat.). Lit. "eternal child." An archetype recognized by Jung as connoting the individuation of the Self.

Purusha (Skr.). Lit. "person." Consciousness-in-itself. The Self, Monad, or *Atman*.

Qi (Chin.). Lit. "air, vapour, breath, ether, energy." *Qi* is the vital energy or life-force, the cosmic spirit that pervades and vivifies all beings, synonymous with primordial energy. According to Taoism, a reservoir of *qi* accumulates near the navel, called the "ocean of breath," wastage of which results in sickness or death. Taoist breathing exercises seek to strengthen, increase, and store this energy. This results in the acquisition of extraordinary abilities that play an important role in Chinese martial arts. Meditative breathing exercises called "Inner Alchemy" also seek to purify and transmute the *qi* energy.

Q'liphoth (Heb.). Lit. "shells." The noxious, toxic residues discharged because of the organic processes of nature. Thus, a *q'liphothic* Tree of Life inversely mirrors the *sephirothic* tree. Certain magicians regard the *q'liphoth* as so many keys to empowerment. According to this interpretation, the *q'liphoth* are regarded as essential concentrations of the *sephiroth* resulting from the process of creation, as in distillation. According to this view, their toxic character derives from this concentration. Thus, they are also medicines.

Ra (Eg.). Egyptian god of strength, signifying the Sunrise. Ra is the Sun Absolute, beyond the æonic deities. Hence, the latter sit on his seat during their reign. A symbol of the changeless and eternal Self. Illumination.

Ra-Hoor-Khu (Eg.). Horus as the Solar Falcon, identical with the *khu*.

Ra-Hoor-Khuit (Eg.). Horus in his extended form as the True Will, associated with the quality of strength, corresponding to the left hemisphere of the brain.

Ra-Hoor-Khut (Eg.). Horus in his defective form as the false, egoistic will.

Raja Yoga (Skr.). Lit. "royal yoga." The way of yoga described by Patanjali, consisting of eight "limbs" or steps, but especially *pratyahara* and *dharana*, the fifth and sixth "limbs." One of the four main yogas, proper to the grade of Dominus Liminis in the Outer Order of the Great White Brotherhood.

Ratio (Lat.). Reason. The mind of the demiurge, represented by pure mathematics. The ultimate ground of phenomenal being. Cf. *da'ath*.

Rich Garment. The "mental body."

Rita (Skr.). Lit. "truth, divine order." The truth that flows from the divine and is alive and effective.

Sadhana (Skr.). Lit. "to arrive at the goal." Means to completion or perfection. Spiritual practice.

Sahasrara-chakra (Skr.). Lit. "seat of Shiva." The *chakra* centred on the crown of the head. Concentration on this *chakra* confers cosmic consciousness, bliss, hyper-awareness, and gnosis. Attributed to *kether* in the Western system.

Samadhi (Skr.). Lit. "to establish, make firm." Also derived from *sam* ("with") Adonai. Transcendent consciousness, beyond the familiar states of waking, dreaming, and dreamless sleep, in which the dichotomy

of self and other is overcome, and all thinking ceases. The eighth "limb" of Patanjali's yoga system. In Buddhism, an intensely concentrated mental state. Proper to the grade of Magister Templi.

Samjna (*sanna*) (Skr., Pali). Lit. "perception" or "cognition." The third of the five aggregates (*skandha*). Meditation on the passing and arising of *samjna* can lead to mindfulness and enlightenment.

Samvr(i)ti (Skr.). "Concealed."

Sammasati (Pali). Perfect mindfulness. The seventh step of the Noble Eightfold Path of the Buddha, equivalent to *satipatthana*. Also, specifically, remembering past lives.

Samsara (Skr.). Lit. "journeying." The cycle of death and rebirth, which continues automatically till complete and perfect liberation is attained. One is reborn into six classes of existence based on one's karma, including deities, dæmons, human beings, animals, ghosts, and hell-beings. In Mahayana Buddhism, samsara occurs in the context of the phenomenal world and is essentially identical with nirvana.

Sanatkumara (Sanankumara) (Skt., Pali). Lit. "eternal youth," Sanatkumara is one of the Four Kumaras, four sages or rishis from the Hindu *Puranas*. They roam the universe as divine children, the first mind-born sons of Brahma, the creator. They wander through the material and spiritual universe with the sole purpose of teaching the Vedas. Sanatkumara is the reputed author of the *Sanatkumara Samhita,* in the *Shiva Purana*. He is also mentioned in the *Chandogya Upanishad,* where he teaches *bhuma-vidya* (Skt. "spiritual science") to the celestial sage Narada. He is a preceptor in all matters of yoga and is reputed to have attained great ascetic powers. The Buddha refers to Sanankumara in the *Ambattha Sutta,* where he identifies him as a brahma who declares that the kshatriyas are the highest caste, and in the *Janavasabha Sutta,* where he appears to the thirty-three gods in a glorious body to praise the dharma of the Buddha. Theosophists see him as the founder of the Great White Brotherhood, the lord or regent of the earth, and the chief of Shambhala, dedicated to the salvation of humanity and the universal establishment of the divine law.

Santana (*samtana*) (Skr.). Lit. "mind stream." The momentary, continuous, sensory/mental process that is absolutely simple and transcends birth or incarnation. The mind stream is not a self (and therefore not a soul either) but a trans-dual cause/effect momentary present that is also self-caused and therefore its own effect. Therefore, it is the essential cause/effect subject/object, which has been compared to a candle passed

from one flame to another. All the flames are different yet the same. All minds are different yet the same.

Sat (Skr.). Being: absolute, eternal, and unchanging. One of the three characteristics of Brahman.

Satan. Lit. "accuser," Satan is the spirit of evil in orthodox Abrahamic traditions, including Judaism, Christianity, and Islam. In early Judaism and Islam, Satan acts with the permission of God to test the faith of the righteous, as in the Book of Job, whereas Christianity and later Judaism aligned themselves with the Zoroastrian dualist view of Ahriman (Angra Mainyu) as the extreme polar opposite of Ahura Mazda, the God of Wisdom, although even in Zoroastrianism, good ultimately triumphs over evil. In some Gnostic sects, however, notably the Sethians, Satan, identified with the snake in the Garden of Eden, is seen as a saviour, redeeming man from his enslavement to ignorance by the Demiurge, the false god of the Hebrew Bible. After his father's death, when Crowley was 12, the young Alex realized that his loyalties had shifted from the fanatical Plymouth Brethren sect of his parents to the side of Satan, a spiritual struggle that he documented in his first published poem, *Aceldama: A Place to Bury Strangers In* (1898). Although Crowley was at first consciously attracted to black magic, so-called, over the course of his life his understanding of the archetype of Satan shifted towards the Gnostic view, culminating in his identification of his Holy Guardian Angel, Augoeides, or Genius with the Shaytan or Shaitan of the Sufis/Yezidis, who regarded Iblis, the Islamic name for Satan, as the archetype of theistic piety for refusing to prostrate before Adam, and himself as its emanation. Crowley also identified Satan with the Egyptian god Set, secretly identical with Horus.

Satanic school. Name applied in 1821 by Robert Southey, one of the Lake Poets, to a class of writers characterized by pride and audacious impiety, especially Byron and Shelley. Baudelaire might also be included here. Cf. the late 19th century Decadent Movement.

Scarlet Woman. The *Shakti* or power aspect of the Beast and the oracle through whom the preterhuman intelligences communicate with man.

Secret Chief(s). The reputed spiritual heads of the Great White Brotherhood. They may exist on higher planes or be incarnate. They may be associated with a particular place (e.g., Shambhala) or work anonymously, scattered throughout the world. Karl von Eckartshausen's *Cloud upon the Sanctuary* (1795) describes their character and motivations and a revised version was published by Crowley as *Liber XXXIII*. The concept

of the Secret Chiefs is found in Sufism, Theosophy, the Hermetic Order of the Golden Dawn, Gurdjieff's Fourth Way, etc. Various individuals have claimed to be in contact with the Secret Chiefs, in various ways and under various names, and to have received messages from them, notably H.P. Blavatsky (Mahatmas), S.L.M. Mathers (Secret Chiefs), C.W. Leadbeater (Masters), W.B. Yeats (Instructors), Max Heindel (Elder Brothers), Aleister Crowley (Secret Chiefs), Guy Ballard (Ascended Masters), Helena Roerich (Teachers), Alice Bailey (Masters), Dion Fortune (the Esoteric Order), Geraldine Innocente (Ascended Masters), Benjamin Creme (Maitreya), and Elizabeth Clare Prophet (Ascended Masters). Swedenborg and William Blake implied that their inspiration came from similar sources. Some UFO contactees make similar claims. The German-American artist, Renate Dollinger, met a "special stranger" after World War II who gave her classified information about the Holocaust and the concentration camps in Germany (see Jay Weidner, *Infinity: The Ultimate Trip*).

Shemhamphorash (Heb.). A sacred name of God consisting of seventy-two letters.

Sems-nyid (Tib.). Lit. "mind essence." In Tibetan Buddhism, *sems-nyid* is mind-in-itself (Guenther's "thinking's thinking"), synonymous with Buddha nature.

Sephira (*sephiroth, sephirothic*) (Heb.). Lit. "number" (in modern Hebrew also connotes "sphere"). The ten primary "spheres" of the Tree of Life, corresponding to the first ten numbers, regarded as a series of dynamic emanations of the *ain* and constituting the fundamental architectural infrastructure of reality underlying and unifying both macrocosm and microcosm.

Set(h) (Eg.). Egyptian god of chaos and adversity, worshipped from the fourth millenium BCE to the first century BCE. Seth or Set is a deity of hostility and violence, son of Nut and brother of Isis and Osiris. He is also associated with Semitic war goddesses. According to legend, he was torn violently from his mother's womb. He is depicted with the head of an aardvark-like animal, with erect ears and a long, curved snout. He is also depicted as a strange beast with stiffly erect tail, as well as an oryx, pig, boar, hippopotamus, or crocodile. In the second millennium BCE, the identification of the king with Horus was displaced by the identification of the king with Set, who was treated with respect. He is also associated with the sun god Ra as well as Apophis, the serpent god of the underworld. He is the "lord of the northern sky" who controls storm clouds and thunder.

Sethians. Sethianism was one of the major schools of Gnosticism (1st–2nd cent. CE). The Sethians posit an "unknown God" from whom a series of bisexual divine beings known as "æons" emanated. Altogether, these constitute the cosmic totality, known as the pleroma. A crisis in the pleroma resulted in the emergence of Yaldaboth, the demiurge who created the material world, represented as a snake with a lion's head, out of Sophia ("Wisdom"). He imprisons the first human beings in this world of matter ("Eden"), who are liberated by the serpent, Satan, portrayed in Sethianism as a messianic saviour.

Shakti (Skr.). Lit. "force, power, energy." The personification of primal energy, the force of Brahman or dynamic aspect of the Godhead, Shakti is the consort of Shiva. In Hinduism and Tantra, the realization of Shakti is necessary to attain enlightenment.

Shambhala (Skr.). A mythical kingdom situated northeast of India. Shambhala is the source of the teachings of the Kalachakra. The saviour of humanity will emerge from Shambhala when the world is nearly destroyed by war.

Shameless. Transcendence of the state of moral ambiguity associated with the duality of good and evil.

Shiva (Skr.). Lit. "kind or friendly one." As the god of destruction, Shiva is one of three main Hindu deities, the others being Brahma the Creator and Vishnu the Preserver. Shiva destroys ignorance. Thus, he is the beneficent deity of yoga. His symbol is the lingam. Shiva is frequently depicted with his consort, Shakti, whose symbol is the yoni. The famous "dancing Shiva" icon represents Shiva as the lord of the world, riding Nandi, the bull of dharma. He is the guru of gurus, the destroyer of worldliness, who grants wisdom and embodies renunciation and compassion.

Shunyata (Skr.). Lit. "emptiness, void." The fundamental ground of maya, which is formless and ineffable.

Shut (*shwt*) (Eg.). Lit. "shadow."

Siddhi (Skr.). Psychic powers.

Skandhas (Skr.). Lit. "group, aggregate, heap." The elements of personality, consisting of corporeality, *vedana*, *samjna*, unconscious psychic complexes, and consciousness.

Solve (Lat.). Analysis. One of the two basic processes in alchemy. Cf. *coagula*.

Soma (Skr.). Originally, soma was the intoxicating juice of a plant, pressed between stones and mixed with beer and milk. It was offered to the gods and ingested by the rishis, who composed the hymns of the

Rigveda under its divine influence. Soma was worshipped as a god in its own right due to the ecstasy and powers it conferred, including the power of inspiration. It was also called "the wine of immortality" (*amrita*).

Sparsha (Skr.). Lit. "contact." The coming together of an object, a sense, and consciousness, resulting in *vedana*.

Spear. Lingam; will; the vital principle in man.

Spyi-ti (Tib.). Lit. "universal yoga," the lower yoga of Padmasambhava, characterized by breaking through religious orthodoxy into existential authenticity. Cf. the Knowledge and Conversation of the Holy Guardian Angel.

Stele (Stela) of Revealing. The magical pantacle of the New Æon symbolizes the new Thelemic ontology, in which the Void (Nuit) is shown above its corollary, the universal principle of monadic self-differentiation (Hadit), illuminating the True Will (Ra-Hoor-Khuit), with the divine Principle (Horus) implicit in the latter, and the man offering the elements of his life to the True Will.

Student. The lowest grade of the A∴ A∴ . The Student acquires a general intellectual knowledge of all systems of attainment.

Success. *Siddhi* (Skt.), lit. "success," is a synonym for psychic or magical powers reputedly resulting from advanced spiritual practices, including flying, passing through matter, levitation, shape shifting, bilocation, prophecy, withstanding extreme heat and cold, telepathy, clairvoyance and clairaudience, teleportation, astral projection, voluntary dying, recollecting past lives, etc.

Sun cross (Ger. s*onnenkreuz*). The sun, solar, or wheel cross is a solar symbol consisting of an equilateral cross inside a circle. Crowley inscribed this symbol between the words "squared" and "in" in v. 47, on page 16 of the holographic ms. of the third chapter. The page is otherwise marked by a bold left to right slash, cutting across seven lines, the only page in the Book to be singled out in this way. The design is prehistoric, spanning the Neolithic and Bronze Age periods of European prehistory (10,000–500 BCE). It is believed to represent the wheel of the chariot of the sun god. In alchemical and astronomical/astrological use it signifies the earth, as well as the horizon and the polar axis. It is also an Egyptian and a Gnostic symbol.

Sushumna (Skr.). The *nadi* that runs through the spinal column, from the coccyx to the brain. Equivalent to the Middle Pillar of the Tree of Life in the Western system.

Sword. The intellectual, analytic, linguistic principle.

Taiji (Chin.). Lit. "great pole." The philosophy of the forces of yin and yang. A Chinese Taoist philosophical term for the unity that transcends duality, the supreme ultimate state of ultimate, infinite, and undifferentiated potential, which is the source of yin and yang. The diagram that expresses this philosophy or doctrine, consisting of a circle divided into two halves, coloured black and white, with a seed or *bindu* of the opposite colour in each half, is the *Taijitu,* which originated in the 11th century CE.

Tantra (Skr.). Lit. "weft, context, continuum." Tantra is an essential component of the Hindu "eternal religion." At its centre, the *shakti* is the divine energy and creative power, personified as a goddess and the consort of Shiva. *Shakti* may appear in friendly or wrathful forms. Tantra also refers to a corpus of texts and associated practices that are generally regarded as actually dangerous for the uninitiated, and are supposed to be kept secret, though many tantras have been translated and published in the past century. There are two Tantric paths: the left-hand path (*vamachara*), which includes sexual practices, and the right-hand path (*dakshinachara*), which includes rituals of purification and strict discipline including selflessness. The roots of Tantra go back to Indus valley civilization (fourth to second millennium BCE).

Tapas (Skr.). Lit. "glow, heat, austerity, mortification." Intensive *sadhana*. The divine procreative force. *Rajas*. *Tummo*. The Greek concept of *enthusiasmos* ("enthusiasm") is comparable.

Tathagata (Skr.). Lit. "one thus come, thus gone, and thus perfected." Anyone who has attained complete and perfect enlightenment. The Tathagata is the perfect man who is one with all. He is in the world but is not of it. The Buddha used this term to refer to himself, other buddhas, and sometimes arhants too.

Tathagatagarbha (Skt.). Buddha nature.

Te (Chin.). Lit. "virtue, power." The energy aspect of phenomena, derived from the Tao, as well as the empowerment resulting from the conscious realization of Tao. Cf. *shakti*.

Terma (Tib.). Lit. "treasure." Sacred texts, mainly belonging to the Nyingma school, "discovered" by *tertons* (lit. "one who mines sacred ore"), traditionally ascribed to the activity of Padmasambhava in the 8th century CE.

Tetragrammaton. Lit. "four letters," referring to YHWH, the four-lettered name of the God of Israel. Observant Jews will not pronounce this name aloud. The letters are consonantal semi-vowels, which might

also be rendered as IEUE. In Cabbala, YHWH or IEUE is the ineffable name of Being or Existence, the ultimate source.

Thelema (Gk.). Lit. "will, wish, desire." Literally refers to an Act of Will (cf. Act of Truth). This word stands to Thelema as Islam does to Islam or Tao to Taoism. "Will" has at least seven related meanings, according to the illumination of the interpreter: duty; vocation; concentration; essential self (cf. true will); empowerment (magical will); fate, destiny, or necessity (*wyrd*); and the "true will," regarded as a moral imperative (*lama*), rather than a merely personal or egoistic expression. In Plato's Greek, it signifies will, intention, and emotional desire, including sexual desire. A Thelemite may be anyone who believes in the True Will to one who knows and does it, the latter a far more exclusive circle than the former. Also, vulgarly, a "follower" or even a "fan" of Aleister Crowley.

Themis (Gk.). Græco-Roman goddess of justice and order. She is the daughter of the sky and the earth, and the consort of Zeus. She sits blindfolded in Hades, the blindfold signifying impartiality, where she judges the souls of the dead.

Thoth (Tahuti) (Gk., Eg.). Egyptian god of the moon and wisdom, worshipped between the fourth millenium BCE and the fourth to seventh centuries CE. Thoth is the patron deity of scribes, knowledge, and writing. He mediates between and counsels the gods, and is their scribe. Thoth was born from the head of Set, depicted as an ibis or baboon. He records the souls who pass to the afterlife, and adjudicates in the Hall of the Two Truths. He decapitates liars and wrenches out their hearts!

Tiphereth (Heb.). Lit. "adornment." The sixth *sephira*, to which the planet Sol and the grade of Adeptus Minor are attributed, corresponds to the *ruach*. It is the third inferior *sephira*, the apex of the first descending triangle, and the central *sephira* of the whole Tree, second on the Middle Pillar.

TO MEGA THERION (Gk.). Lit. "the great beast." Aleister Crowley took this title as his magical motto or spiritual name for the grade of Magus of the A∴ A∴ . The Greek letters add up to 666.

TO MH (Gk.). "The Not." An epithet of Nuit in the *Book of the Law,* having a numerical value of 418, the number of ABRAHADABRA, signifying cosmic consciousness and the completion of the Great Work.

Torma (Tib.). Flour and butter figures used in Tibetan Tantric rituals. They are usually conical in shape, and may be coloured red or white, representing the female and male energies respectively. The Tibetan tradition is derived from an Indian tradition of offering cakes. *Tormas* rep-

resent deities and may be consumed as a eucharist or to appease spirits, earn merit, or remove obstacles.

Torture (Indo-Eur. **terkw*). Lit. "twist." Refers to the practice of *tapas*, especially pain stimulation, one of the techniques of the Great Work (e.g., the Native American Sun Dance).

Traitor. One who, not accepting the Law of Thelema, is divided against himself, since he has not accepted the unifying principle of the True Will. Such a person is not capable of aspiration and is unfit for initiation. Should they attempt it, they will be destroyed by their inner conflicts and contradictions.

Tree of Life (Heb. *etz chayim*). The Cabbalistic Tree of Life is based on the universal archetype of the sacred tree, a.k.a. world or cosmic tree, especially the Tree of Life in the Garden of Eden, the source of eternal life. It is associated with wisdom in the Book of Proverbs. The Book of Enoch states that at the end of the æon, those whose names are written in the Book of Life will be given fruit to eat from the Tree of Life. The Cabbalistic diagram of the Tree of Life represents creation as a process beginning with the *ain (*"nothing"), through an intermediate series of ten emanations called *sephiroth* ("numbers"), ending in *malkuth* ("kingdom"), below which is a remainder or residue, called *q'liphoth* ("peelings, shells, husks"), which are the offal or refuse of the organic creative process. The ten *sephiroth* signify the qualities of the Godhead, including *kether, chokmah, binah, chesed, geburah, tiphereth, netzach, hod, yesod,* and *malkuth*. They are joined by twenty-two "paths" or vectors, represented by the twenty-two letters of the Hebrew alphabet. In the Hermetic Order of the Golden Dawn, the divine creative process is represented as a lighting flash from above, reflected through the *sephiroth,* whereas the Great Work is represented by the redeeming serpent ascending the paths of the Tree. Crowley attributed the works and the tasks of the Great White Brotherhood to the *sephiroth* and *paths,* especially in *Liber XIII* and *Liber DCCCLXVIII*.

Trishna (*tanha*) (Skr., Pali). Lit. "thirst, craving, longing, desire." Attachment to the objects of desire, resulting in *samsara*.

True Will. The term "True Will" is taken from the Hermetic Order of the Golden Dawn (see Regardie, *The Complete Golden Dawn System of Magic,* Vol. VIII, pp. 40, 42), and is also found in the writing of Éliphas Lévi. The word does not appear in the Holy Books of Thelema, and only appears infrequently in Crowley's commentaries on the *Book of the Law*. In his commentary on chapter I Crowley defines the True Will as the Word of Harpocrates, the Silent or Secret Self, which is fulfilled by Love.

In Chapter II he says that the "[True] Will is similarly the final factor which completes the equilibrium of the dynamical equation." In *The Magical Record of the Beast 666* he defines True Will as "the resultant of the totality of [the universe's] forces, expressed through me, that my Will is moreover the final necessary component of that equilibrium without which it could not be the universe." In *Magick in Theory and Practice* he defines it as "his Original oath ... by virtue whereof he incarnated as a man" and that "his deepest self ... which unconsciously orders his true Will" is also an expression of "the inertia of the Universe" and "the whole of the law of his Being." He also states paradoxically that "the true will has no goal." Thus, it is a purely contingent expression of the sum of forces at any given moment: "The True Will is thus both determined by its equations, and free because those equations are simply its own name, spelt out fully." In *The Heart of the Master,* Crowley says that "The True Self is the meaning of the True Will" and "the free function of their essential nature." Finally, in *Magick Without Tears* he defines the True Will as "the one great purpose" and "the equations of his nature." In "The Scientific Solution of the Problem of Government," Crowley implies that the True Will can be determined as the result of an objective rational/logical method. Elsewhere he recommends that the doctrine of the True Will be applied to the education of children. The latter is the basis of progressive education, but the former seems difficult to do, as the total number of variables is, practically speaking, infinite. Thus, in the highest sense, it seems that the determination of the True Will is more of a spiritual or intuitive process of ever-deepening self-realization, not that different from Jungian individuation, culminating in the annihilation of the egological complex, which will allow the True Will to manifest perfectly spontaneously, much as Laozi implies in his doctrine of *wu-wei,* "non-action."

Tulku (Tib.). Lit. "transformation body." A recognized rebirth of a deceased holy person, disciple, or close associate. The *tulku* doctrine originated in Tibet when Karma Pakshi was recognized as the reincarnation of Dusum Lhyenpa at the beginning of the 13th century. These became the first and second *karmapas* of the Karma Kagyu school. About 500 *tulku* lineages are recognized in Tibet.

Tum (Eg.). Egyptian god of joy, signifying the Sunset. Bliss.

Tummo (Tib.). Lit. "inner heat." A mystical process whereby the temperature of the body is increased because of *pranayama, dharana,* and visualization practices. Tibetan adepts in this *sadhana* are tested by

sitting naked on a glacier wrapped in wet sheets, which they must dry by their *tummo* alone. Cf. *tapas*.

Twilight language (Skt., *samdhyabhasa*). The term "twilight language" is associated with Hindu and Buddhist Tantra/Vajrayana. It includes visual, verbal, and non-verbal communication. It is polysemic i.e., a sign (word, phrase, or symbol) that has multiple meanings and senses. Tantric texts are often incomprehensible to the ordinary reader. Such texts are usually part of an esoteric tradition of initiatory transmission, and require the enlightened guidance of a teacher, thus protecting the knowledge or wisdom of the tradition from profanation by the uninitiated, or even abuse. Some Tantric teachings are even considered to be dangerous.

Upaya (Skt.). Lit. "skilled means or method." The capacity of a bodhisattva to guide beings to emancipation through skilled means. This includes all possible methods from direct teaching to miracles, including even deceptive methods. This ability is a perfection (*paramita*), corresponding to the seventh stage or level of a bodhisattva's spiritual development. More generally, it refers to skill in teaching. The historical Buddha used skilled means to adapt his teaching to the needs and capacities of his students.

Vajra (Skt., Tib. *dorje*). Lit. "diamond, adamantine." Originally the lightning flash or thunderbolt of Indra, made from the bones of the seer Dadhichi. It is a circular weapon with a hole in the centre. In Buddhism it symbolizes indestructibility. It represents true reality or emptiness (*shunyata*), the being or essence of existence. This emptiness is imperishable, uncreated, and untainted by appearances. This emptiness is not different from phenomena, but their source, a fact realized in the experience of enlightenment.

Vajrayana (Skr.). Lit. "diamond vehicle." A Buddhist Mahayana school that developed in northern India about the seventh century CE. It reached Tibet, China, and Japan. Originating among small groups of practitioners gathered around a teacher, Vajrayana incorporated sophisticated psychological and ritual practices including visualization and the repetition of mantras. Vajrayana significantly predated the texts with which it is associated. A.k.a. *mantrayana*.

Vedana (Skr.). Sensation.

Vengeance. Karma; the universal law of action and reaction, whereby the energy that one emits is compensated by the environment and re-

turns to one in the form of painful or pleasurable experience according to its original quality. This is another aspect of the fundamental formula of polarity that pervades existence.

Vinnana (Pali). Lit. "animation, consciousness."

V.V.V.V.V. (Vi Veri Vniversus Vivus Vici) (Lat.). Lit. "While living, I have conquered the universe by the power of truth." Aleister Crowley's Buddhist magical motto as a Magister Templi of the A∴A∴.

Wanga (Af.). An evil or malevolent charm or amulet in obeah or Voodoo.

War. The Great Work, especially the practice of the destruction of thoughts.

War-engine. A technique for the destruction of thoughts or, more generally, any spiritual practice or technique (*sadhana*).

Warrior. A shaman or a magician.

Wickedness. Another term that has been distorted by the Black Brothers (see *Liber XXVII*), Wickedness is lndo-European **weik,* a word connected with magic and religious notions, cognate with Old English *wigle,* "divination" or "sorcery"; *wicca*, "wizard"; *wicce*, "witch"; *wiccian*, "to cast a spell" ("bewitch"); and Latin *victima*,"sacrifice." Similar Indo-European terms mean "to bend" and "to conquer."

Woman. The unconscious (*anima*); receptive or intuitive faculty (*neschamah*); *shakti*. The somatic principle.

Wyrd (OE). Lit. "fate, destiny." Root of "weird," "supernatural, unearthly, eerie, uncanny." Hence, magic, witchcraft.

Xvarenah (*hrareno*) (Pers.). The divine vital energy, inherent in the seminal fluid. Cf. *Baraka*, soma.

Yab-yum (Tib.). Lit. "father-mother." The image expressing the union of skilled means (*upaya*) and wisdom (*prajna*) symbolized as male and female deities in sexual union. Visualizing or concentrating on the *yab-yum* concentrates the mind and sublimates the male and female energies within the yogi in their practice.

Yama (Skr.). Self-control. The first "limb" of Patanjali's yoga system, consisting of the cultivation of virtue: harmlessness, honesty, abstaining from theft, chastity, and abstaining from envy. Crowley suggests that the main point of these injunctions is the development of stillness and will, and that they are culturally relative.

Yana (Skr.). Lit. "vehicle." A way or system of *sadhana*. Different *yanas* reflect differences of place, time, person, and philosophy, but are all essentially subservient to the ultimate teleology of the work, which is one.

Yang-ti (Tib.). Lit. "practice in the dark." A.k.a. "dark refuge." The higher yoga of Padmasambhava, characterized by dynamic investigation into what it means to be human, vision, the dissolution of the categories of rational thinking, psychic opening, and imaginative participation expanding in depth and width, voiding all limitations in a non-ordinary creative impulse. Cf. the Ordeal of the Abyss.

Yantra (Skr.). Lit. "support, instrument." An abstract geometrical symbol of the *shakti* and the divine, used in visualization and as a focus for meditation. *Mandalas* are similar in principle but typically more complex and graphic (concrete).

Yechidah (Heb.). Lit. "only, peerless soul." The supreme and immortal essence of the Cabbalistic soul, which manifests in tripartite form as *yechidah, chiah,* and *neschamah*, beyond all pairs of opposites, absolutely simple, and therefore eternal, indivisible, and absolute. Attributed to *kether*. Cf. *atman, santana.*

Yesod (Heb.). Lit. "foundation." The ninth *sephira*, to which Luna and the grade of Zelator are attributed, corresponding to the instinctual part of the *ruach*. The sixth inferior *sephira*, third of the second descending triangle, third on the Middle Pillar.

Yetzirah (*yetziratic*) (Heb.). The formative world of the Cabbala, closest to matter, but including the "astral plane." The phenomenal universe of maya.

Yezidi (Yazidi). A Kurmanji-speaking religious minority indigenous to Ezidkhan, a region of northern Mesopotamia. Yazidism is a syncretic religion incorporating elements of Zoroastrianism, Islam, Christianity, and Judaism. Yazidis who marry outside Yazidism cease to be Yazidis. Yazidis believe in one God who created the world, governed by seven holy beings, known as the Seven Angels or the Seven Mysteries, chief of which is the Peacock Angel, known by the name Shaytan, who is the first emanation of God and the ruler of the world. The Peacock Angel displeased God and fell from grace, only to be subsequently reconciled with him, similar to the Sufi view of Iblis (Satan), who refused to prostrate to Adam and was thus expelled from paradise. This led to the identification of the Peacock Angel with Satan. Aleister Crowley became aware of this doctrine from Samuel Aiwaz Jacobs, who identified Aiwaz with Satan, and led to the writing of *Liber DCCC,* in which Aiwaz, the Holy Guardian An-

gel, is identified with the Gnostic Satan. He rules the world and causes both good and evil. The reputed words of the Peacock Angel are recorded in the Book of Illumination or Revelation (*Kiteba Cilwe*) and the Black Book (*Mishefa Res*), published in 1911 and 1913 respectively. The Yazidis believe in reincarnation. Religious practices of the Yazidis include five daily prayers, which are performed facing the Sun; the observance of Wednesday as a holy day, including New Years on the first Wednesday of April; various calendrical festivals; pilgrimage; rituals of self-purification; animal sacrifice; caste; the observance of various taboos; baptism; and burying the dead in conical tombs. The current religious leader of the Yazidis is Sheikh Khurto Hajji Ismail.

Yidam (Tib.). Lit. "from mind." A personal deity in Vajrayana Buddhism, held to correspond to the inmost nature of the mind of the practitioner. They manifest the "energy body" (*sambhogakaya*) and are visualized in meditation, in either peaceful or wrathful forms.

Yin-yang (Chin.). The two polar energies the interactions of which result in the universe and all phenomena. They are the binary manifestation of the Tao, beginning with heaven and earth (space and matter, 0 and 1). Various combinations of yin and yang generate the five elements, which in turn generate the multiplicity of phenomena ("ten thousand things"). The process by which this occurs is cyclic and endless. Everything appears and disappears as they transform into their opposites. Altogether, this process constitutes the movement of the Tao, which is the movement of everything..

Yogatantra (Skt.). The sixth vehicle of practice in the Nyingma nine-*yana* system, and the highest outer Tantra, *yogatantra* emphasizes inner spiritual practices.

Yoni (Skr.). Lit. "womb, origin, source." Represented as a downward pointing triangle, the yoni symbolizes the female sexual organ, which signifies the cosmic mystery of the origin or primal source of being. The Shaktas, as worshippers of *Shakti,* revere this symbol.

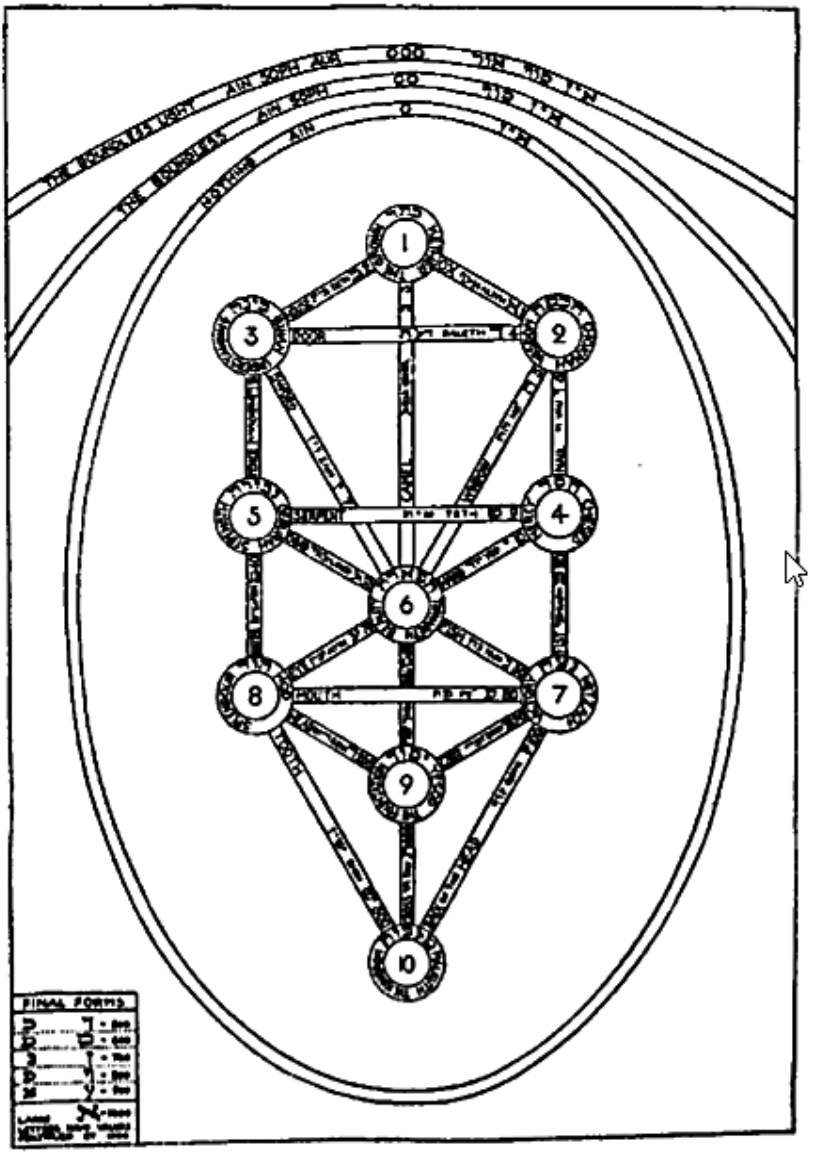
Yug(a). A world age, denominated in divine years, in which 360 human years equal one divine year. Each cosmic age is preceded and followed by a dawn (*sandhya*) and a dusk (*sandhyasa*) of equal length, each of which is a tenth of the yuga. The four yugas are the Krita or Satya, Treta, Dvapara, and Kali, equal to 4,800, 3,600, 2,400, and 1,200 divine years, which equals 12,000 divine years in total (4,320,000 human years). This is one great age (*mahayuga*). Two thousand *mahayugas* equal one day and night in the life of Brahma, which equals 8.64 billion years. The current age of the universe (13.8 billion years) is therefore 1.6

days and nights in the life of Brahma. The projected final age of the universe is estimated to be about two Brahma ages. Krita is the ideal or golden age, characterized by one God, Veda, law, ritual, and social order. In each subsequent age, righteousness declines by one-quarter, so that by the time of the Kali age, which began in 3102 BCE, disease, fatigue, anger, hunger, fear, and despair dominate human life. This dating system has been criticized, however, as itself a product of the Kali Yuga, and an alternative chronology based on the astrological ages has been proposed. The Buddhist scriptures also evidence a similar tendency to inflate historical into cosmic numbers with proportionally longer time periods. Thus, if we eliminate the zeroes and take the total as human years, we arrive at 4,320 years, which divided by two is 2,160 years. 2160 years is *exactly* 30 × 72, corresponding to a precessional rate of one degree per 72 years, a traditional ”symbolic” rate of precession that is very close to the actual rate of one degree per 71.59 years and is found throughout human civilization. 72 is the number of the Shemhamphorasch. in round numbers, 3000 BCE corresponds to the end of the Neolithic age, and the advent of writing, urbanism, metal working, early agriculture, and money, corresponding to the astrological age of Taurus. Therefore, by this reckoning 1000 BCE would correspond to the Age of Aries (Early Iron Age), 1000 CE to the Age of Pisces (High Middle Ages), and 3000 CE to the Age of Aquarius (humanity reaches Barnard’s star?).

Zasetsu (Jap.). Lit. “to kill.” The process of cutting through the illusions and delusions of *avidya* through the practice of *sadhana*, resulting in the experience of egocide.

Zelator. Title of the grade of 2° = 9□ in the Outer Order of the Great White Brotherhood, corresponding to the *sephira yesod.* Practises *asana* and *pranayama.*

THE KEY SCALE.



Official Instructions

Liber I (B vel Magi). The Book of the Magician.
Liber II. The Message of the Master Therion.
Liber III (Jugorum). The Book of the Yoke.
Liber IV. ABA.
    Part I. Meditation.
    Part II. Magick.
    Part III. Magick in Theory and Practice.
    Part IV. The Equinox of the Gods.
Liber V (Reguli). The Book of the Prince.
Liber VI (O vel Manus et Sagittæ). The Book of the Hand and the Arrow. (Lat. *manus* also means "bravery, combat, violence, grappling-iron, armed band.")
Liber VII (Liberi vel Lapidis Lazuli). The Book of Liber or the Lazurite. (Liber is an Italian fertility god of the earth, identified with Dionysus and Bacchus. This Latin word may also be translated "of wine," "of the child" or "of the free." The literal meaning of lapis lazuli is "azure jewel" or "blue stone.")
Liber VIII. The Cry of the 8th *Æ*thyr Which Is Called ZID.
Liber IX (E vel Exercitiorum). The Book of Exercises.
Liber X (Porta Lucis). The Gate of Light.
Liber XI. Nu.
Liber XIII (Graduum Montis Abiegni). The Book of the Grades of Mount Abiegnus (the Rosicrucian holy mountain).
Liber XV (Ecclesiæ Gnosticæ Catholicæ Canon Missæ). The Canon of the Mass of the Gnostic Catholic Church.
Liber XVI (Turris vel Domus Dei). The Book of the Tower or the House of God.
Liber XVII. IAO.
Liber XVIII. See *Liber XCIII*.
Liber XXI. *Kh*ing *Kă*ng *K*ing.

Liber XXII (Domarum Mercurii cum Suis Geniis). Of the Mansions of Mercury with his Genii. See *Liber CCXXXI*.
Liber XXIV (De Nuptiis Secretis Deorum cum Hominibus). Concerning the Secret Marriages of the Gods with Men.
Liber XXV. The Star Ruby.
Liber XXVII. Trigrammaton.
Liber XXVIII (Ritual XXVIII). The Ceremony of the Seven Holy Kings.
Liber XXVIII (Septem Regnum Sanctorum). The Kingdom of the Sacred Seven.
Liber XXX (Libræ). The Book of the Scales.
Liber XXXI. Being a Part of the Diary of O.I.V.V.I.O. Concerning the Fool, Parzival and how he Discovered the Mystery of the One that is Not.
Liber XXXI. Manuscript of *Liber CCXX*.
Liber XXXIII. An Account of A∴A∴.
Liber XXXVI. The Star Sapphire.
Liber XLI (Thien Tao). The Way of Equilibrium.
Liber XLIV. The Mass of the Phoenix.
Liber XLVI. The Key of the Mysteries.
Liber XLIX. Shi Yi Chien.
Liber LI. The Lost Continent (published as *Atlantis*).
Liber LII. Manifesto of the O.T.O.
Liber LV. The Chymical Jousting of Brother Perardua and the Seven Lances that He Brake.
Liber LVIII. An Essay on Number.
Liber LIX. Across the Gulf.
Liber LX. The Ab-ul-Diz Working.
Liber LXI (Causæ). The Book of the Cause. (Lat. *causa* may also be translated as "reason, motive.")
Liber LXIV. Israfel.
Liber LXV (Cordis Cincti Serpente). The Book of the Heart Girdled by the Snake. (Lat. *cordis* may also be translated "of the mind.")
Liber LXVI (Stellæ Rubeæ). The Book of the Red Star.
Liber LXVII. The Sword of Song.
Liber LXX (Σταυρος Βατραχου). The Cross of the Frog.
Liber LXXI. The Voice of the Silence, the Two Paths, the Seven Portals.
Liber LXXIII. The Urn.
Liber LXXIV (Testis Testitudinis vel OD).
Liber LXXVII (Oz). The Book of Strength. (Heb. OZ may also be translated as "power, might, firmness, violence, boldness, protection, refuge, splendour, glory, praise; goat, she-goat.")

Liber LXXVIII. A Description of the Cards of the Tarot.
Liber LXXXI. The Butterfly Net (published as *Moonchild*).
Liber LXXXI. See *Liber CLVII*.
Liber LXXXIV (Chanokh). The Book of Enoch. (Heb. *Chanokh*, related to ChNK, "to initiate, teach, dedicate, consecrate." In modern Hebrew, Conk means "education.")
Liber XC (Tzaddi vel Hamus Hermeticus). The Book of the Hermetic Fishhook.
Liber XCIII (TzBA vel Νικη). The Host (of Heaven) or Nike. (Nike is the Græco-Roman goddess of victory. Heb. TzBA may also signify "army, troop.")
Liber XCV. The Wake World.
Liber XCVI (Gaias). The Book of the Earth.
Liber XCVII. Soror Achitha's Vision.
Liber C (KP, Αγαρη Azot Sal Philosophorum). The Love Azoth, Salt of the Philosophers (?). ("Azoth" is an alchemical term designating the philosopher's stone or "double mercury," consisting of the marriage or conjunction of the Sun and the Moon, also signified by kaph and pe, which, together, designate the eleventh letter of the Hebrew alphabet.)
Liber CI. An Open Letter to Those Who May Wish to Join the Order.
Liber CVI. Concerning Death.
Liber CXI. Aleph: The Book of Wisdom or Folly.
Liber CXVI. See *Liber XCVI*.
Liber CXX (Cadaveris). The Book of the Corpse: Of Passing through the Tuat.
Liber CXX. See *Liber DCCC*.
Liber CXXIV. Of Eden and the Sacred Oak; and of the Greater and Lesser Hospitality of the O.T.O.
Liber CXXXII (Apotheosis). The Book of Deification.
Liber CXLVIII. The Solder and the Hunchback.
Liber CL (NOL: De Lege Libellum). A Sandal: A Pamphlet on the Law.
Liber CLVI (Cheth vel Vallum Abiegni). The Palisade of Abiegnus. (Lat. *vallum* may also be translated "rampart.")
Liber CLVII. The Tao Tê King.
Liber CLXI. Concerning the Law of Thelema.
Liber CLXV. A Master of the Temple.
Liber CLXXV (Astarte vel Berylli). The Book of Astarte or the Beryl. (Astarte, literally "star," is a western Semitic fertility goddess, associated with the evening star, war, and sexual love. She is identified with the Greek Aphrodite.)

Liber CLXXXV (Collegii Sancti). The Book of the Sacred College.
Liber CXCIV. An Intimation with Reference to the Constitution of the Order.
Liber CXCVII. The High History of Good Sir Palamedes the Saracen Knight and of His Following of the Questing Beast.
Liber CC (Resh vel Helios). The Book of Helios. (Helios is a Greek sun god.)
Liber CCVI (RU vel Spiritus). The Book of the Breath. (According to Crowley, *ru* is an etymological root signifying the yoni, a wheel, and the Hebrew verb "to go." Fabre d'Olivet gives Heb. RUCh, "the breath," a word that also signifies the conscious part of the soul, including the mind and emotions. However, according to d'Olivet, the essential root meaning is "a stream of water." Lat. *spiritus* also signifies "pride, arrogance, soul.")
Liber CCVII. A Syllabus of the Official Instructions of the A∴A∴.
Liber CCXVI. The Yî King.
Liber CCXX (AL vel Legis). The Book of God or the Law. (AL may also be translated as "a strong, mighty one; hero; god." The word implies the antithesis of affirmation and negation in itself, as well as in relation to its metathesis, LA, since it also signifies a negation corresponding to Greek MH and the Arabic definite article.)
Liber CCXXVIII (De Natura Deorum). Concerning the Nature of the Gods.
Liber CCXXXI (Arcanorum των Atu του Tahuti). The Mysteries of the Trumps of Thoth. (Thoth, or Tahuti, is the Egyptian god of wisdom and the Moon, to whom the Tarot trumps are traditionally ascribed.)
Liber CCXLII. Aha!
Liber CCLXV. The Structure of the Mind.
Liber CCC (Khabs am Pekht). Light in Extension. (Eg. *khabs* also means "star").
Liber CCCXXV. The Bartzabel Working.
Liber CCCXXXIII. The Book of Lies.
Liber CCCXXXV. Adonis.
Liber CCCXLI. HHH.
Liber CCCXLIII. Amrita. (Amrita may also signify the sacred soma.)
Liber CCCLXV. The Preliminary Invocation of the Goetia.
Liber CCCLXVII (De Homunculo). Concerning the Homunculus.
Liber CCCLXX (A'ash vel Capricorni Pneumatici). The Book of Creation or the Pneumatic Goat. (Heb. OSh also has the meanings of "work, com-

position, fiction, labor, thing, doing" according to d'Olivet. Lat. *Capricornus* refers especially to the constellation of that name.)
Liber CD (Tau vel Kabbalæ Trium Literarum). The Book of the Cabbala of Three Letters.
Liber CDXII (A vel Armorum). The Book of Weapons.
Liber CDXIV (De Arte Magica). Concerning the Magick Art.
Liber CDXV (Opus Lutetianum). The Paris Working.
Liber CDXVIII (XXX Ærum vel Sæculi). The Book of the Thirty Airs or the Ages (published as *The Vision and the Voice*). (Lat. *sæculi* may also be translated "of the generations" or "of the centuries.")
Liber CDLI. Of Eroto-Comotose Lucidity. See *Liber CDXIV*.
Liber CDLI. Siloam. (See John 9:6f.)[359]
Liber CDLXXIV (Os Abysmi vel Daath). The Mouth of the Abyss or Knowledge. (Lat. *os* may also be translated "opening.")
Liber D (Sepher Sephiroth). The Book of Numbers.
Liber DXXXVI (Βατραχοφρενοβοοκοσμομαχια). (An untranslatable neologism compounded of the Greek words for frog, mind, ox, cosmos, and war. Perhaps: The Book of the Struggle for the Imposition of Order on the Leapings About of the Intractable Mind.
Liber DXXXVI. A Complete Treatise on Astrology.
Liber DLV. Had.
Liber DLXX (Ararita). (*Ararita* is a *notarikon* of the Koranic phrase, "One is His beginning, One is His individuality, His permutation One.")
Liber DCXXXIII (De Thaumaturgia). On Thaumaturgy.
Liber DCLXVI (Artemis Iota vel de Coitu Scholia Triviæ). A Basic Instruction Concerning Intercourse. (In Greek-speaking Asia, Artemis is a mother goddess, who was subsequently transmogrified into the Virgin Mary. The meaning of the phrase "Artemis Iota" is obscure.)
Liber DCLXVI. The Beast.
Liber DCLXXI (Pyramidos). The Book of the Pyramid.
Liber DCLXXI (ThROA). The Book of the Gate.
Liber DCCXXIX. The Amalantrah Working. Same as *Liber XCVII*.
Liber DCCLXXVII (Prolegomena Symbolica ad Systemam Sceptico-Mysticæ Viæ Explicandæ, Fundamentum Hieroglyphicorum Sanctissimorum Scientiæ Summæ). Symbolic Prolegomenon to an Explication of the Sceptical-Mystical Way: The Foundation of the Most Sacred Hieroglyphics of the Highest Science.

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[359] "As he said this, he spat on the ground and made clay of the spittle and anointed the man's eyes with the clay, saying to him, 'Go, wash in the pool of Silo'am' (which means Sent). So he went and washed and came back seeing."

Liber DCCC (Samekh Theurgia Goetia Summæ, Congressus cum Dæmone). The Theurgy of the Highest Goetia: The Meeting with the Dæmon. (Lat. *congressus* may also be translated "combat.")
Liber DCCC. The Ship.
Liber DCCCVIII (Serpentis Nehushtan). The Book of the Copper Serpent. (Heb. NChShThN refers to the bronze serpent made by Moses.)
Liber DCCCXI (Collegii Interni). The Book of the Inner College.
Liber DCCCXI. Energized Enthusiasm.
Liber DCCCXIII. See *Liber DLXX*.
Liber DCCCXXXI. Yod.
Liber DCCCXXXVII. The Law of Liberty.
Liber DCCCL. The Rites of Eleusis.
Liber DCCCLX. John St. John.
Liber DCCCLXVIII (Viarum Viæ). The Book of the Ways of the Way.
Liber DCCCLXXXVIII. Jesus (published as *Crowley on Christ*).
Liber CMXIII (ThIShARB vel Viæ Memoriæ). The Book of "In the Beginning" or the Way of Remembering. (Heb. ThIShARB is the first word of the Hebrew Bible, spelled backwards, in allusion to the method of the "magical memory." RAShYTh may also mean "commencement, origin, former state, the first, the best, firstling.")
Liber CMXXXIV. The Cactus.
Liber CMLXIII (Θησαυρου Ειδωλων). The Treasure House of Images.
Liber MCXXXIX. [The Utterance of the Pythoness].
Liber MCCLXIV. The Greek Qabalah.
Liber MMCCLXI. See *Liber MMCMXI*.
Liber MMCMXI. A Note on Genesis.

Books Attributed to the Letters of the Alphabet

Hebrew Alphabet

Aleph	*Liber CXI*.
Beth	*Liber I*.
He	*Liber CCCXLI*.
Cheth	*Liber CLVI*.
Yod	*Liber DCCCXXXI*.
Kaph	*Liber C*.
Samekh	*Liber DCCC*.
Ayin	*Liber CCCLXX*.
Tzaddi	*Liber XC*.

Resh *Liber CC.*
Tau *Liber CD.*

English Alphabet

A. *Liber CDXII.*
E. *Liber IX.*
O. *Liber VI.*

"All these old letters of my Book are aright; but ע is not the Star. This also is secret: my prophet shall reveal it to the wise." (*Liber CCXX,* I, 57)

	Ancient Hebrew Letters	Latin Alpha pha-bet	English	Nu-meri-cal Value	Yetzirat-ic At-tribution	Num-bers on Tarot Trumps	Titles of Tarot Trumps
11	Aleph	A	Ox, ox head	1	Air	0	Fool
12	Bet	B	House	2	Mercury	1	Magician
13	Gimel	C, G	Weapon, camel (?)	3	Moon	2	Priestess
14	Dalet	D	Door	4	Venus	3	Empress
15	He	E, H	Jubilation, window	5	Aquarius	17	Star
16	Waw	F, U, V, W	Hook, mace	6	Taurus	5	Hiero-phant
17	Zayin	Z	Sword, weapon	7	Gemini	6	Lover
18	Heth	CH	Courtyard, thread	8	Cancer	7	Chariot
19	Teth	T	Wheel, good	9	Leo	11	Strength
20	Yodh	I, J, Y	Hand, arm	10	Virgo	9	Hermit
21	Kaph	K	Palm of the hand, grip	20, 500	Jupiter	10	Wheel of Fortune
22	La-medh	L	Goad, stick, staff	30	Libra	8	Justice
23	Mem	M	Water	40, 600	Water	12	Hanged Man
24	Nun	N	Snake, eel, fish	50, 700	Scorpio	13	Death
25	Samekh	S	Tent peg, prop, sup-port	60	Sagitta-rius	14	Temper-ance
26	Ayin	O	Eye	70	Capri-corn	15	Devil
27	Pe	P	Mouth	80, 800	Mars	16	House of God
28	Tsade	TS, TZ, X	Papyrus plant, fish-hook	90, 900	Aries	4	Emperor
29	Qoph	Q	Needle, back of head, monkey	100	Pisces	18	Moon
30	Resh	R	Head	200	Sun	19	Sun
31	Shin	SH	Tooth, com-posite bow (?)	300	Fire	20	Judgement
32	Taw	TH	Mark	400	Saturn	21	World

	Some Suggestive Correspondences from the Hebrew Alphabet	
11		Holy Ghost, fool, knight-errant, folly
12		Messenger, Prometheus, juggler
13		Virgin, Holy Guardian Angel
14		Wife, alchemical salt, gate
15		Mother-daughter, Most High, star, mother
16		Son, redeemer, son-sun, initiation, initiator, hexagram, priest
17		Twins reconciled, answer
18		Chariot containing life, ark, (san)graal
19		Act of Power; She who Rules, force, the Scarlet Woman and the Beast (*yab-yum*)
20		Virgin man, secret seed of all, secret, attained, oracles, sanctuary, hidden, ark containing the secret of life
21		All-Father in three forms, fire, air, and water; whirlings, wheel
22		Woman justified (by yod), doom, equilibrium
23		Man drowned in the "womb" flood, self-sacrifice, waters that are above and waters that are beneath, the Redeemer in the waters
24		Putrefaction in the athanor, death, the redeeming belly which kills the Devil
25		(Pregnant) womb preserving life, self-control
26		Exalted phallus, generation, erect and glad
27		Crowned and conquering child(ren) emerging from the womb, ruin, war, fortress, disorder
28		Husband, alchemical sulphur, the Ruler
29		Womb seething is (in?) the glamour of physiological upset while the sun sleeps, illusionary, witch, yoni stagnant and waiting
30		Twins shining forth or emerging and playing, fighting of Set and Osiris, sun, Osiris
31		Stele; God and man as twins from Nuit and Hadit, as a pantacle; spirit; res-urrection
32		Slain God, universe, system

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ii Lam (drawn by Aleister Crowley, 1918). Source: H.P. Blavatsky, *The Voice of the Silence,* Fig. 14 (in *The Equinox,* Vol. III, No. 1 (March 1919), Special Supplement).

4 1872 photograph of the stela of Ankh f n khonsu. Source: https://egyptophile.blogspot.com/2017/10/une-ravissante-petite-stele-presentee.html.

21 Crowley's sketch of a devouring demon. Source: *The Confessions of Aleister Crowley,* Plate 20a.

35 Photograph of Boleskine House. Source: MMM Manifesto, 1912–13.

48 Engraved profile portrait King Xerxes I of Persia (*c* 486-465 BCE). Source: Stock photo. 1900.

49 Printed note from page proof of Appendix to intended edition of *Liber L vel Legis* dated September 24, 1907, reproducing cover page of holographic ms.

53 Rare photograph of Samuel Aiwaz Jacobs (1890/91–1971).

56 Red Idol Gorge (Harry Staunton, 1940/41). Print gelatin silver. Source: 1999.23.1.8.3. The Tibet Album. Pitt Rivers Museum.

91 Ankh-ef-en-khonsu signature of Aleister Crowley.

113 Sketch of the Hudson River Valley from Esopus Island by Thomas Pownall, *c* 1760–1890. Source: New York Public Library's Digital Library. c2eda180-c60a-012f-22ce-58d385a7bc34.

118 Ge Xuan breathing fire (painting by Guo Xu, 1503). Wikipedia: https://commons.wikipedia.org/wiki/File:Guo Xu album dated 1503 (7).jpg.

120 First page of holograph of *Liber L vel Legis*.

153 The "Great Monad" (*taijitu*) as presented by DuBose in 1887 (reproduced in Edna Kenton, *Book of Earths* (1928), p. 146. Wikipedia: https://commons.wikimedia.org/wiki/File:Great_Monad_Kenton1928.jpg.

160 Kali trampling Shiva (chromolithograph by Raja Raji Varma, pre-1906). Wikipedia: https://commons.wikimedia.org/wiki/File:Kali_by_Raja_Ravi_Varma.jpg

162 Sri Yantra mandala. Wikipedia: https://commons.wikimedia.org/wiki/File:Sri_Yantra.svg 158.

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173 Marseilles Tarot trumps VIII, XI, IV, and XVII. Wikipedia: https://en.wikipedia.org/wiki/Tarot_of_Marseilles.

218 Crowley's marginal change of "fill" to "kill" in the *Book of the Law*.

219 Egyptian text from obverse of stela of Ankh-ef-en-khonsu. Wikipedia: https://commons.wikimedia.org/wiki/File:CG_9422_B.svg.

221 Seal of BABALON. Source: Aleister Crowley, *The Book of Lies,* p. 64.

228 Page 16 of holograph of *Liber L vel Legis* showing random diagonal slash and mark of cross within a circle.

238 Stela of Ankh-ef-en-khonsu, *c* 700 BCE. Source: Egyptian Museum of Cairo. Stele Cairo A 9422 (Boulak 666). Located in the upper floor, room 22.

281 The LVX Signs. Source: Aleister Crowley, *Magick in Theory and Practice*.

304 Tree of Life. Source: Aleister Crowley, *The Book of Thoth,* p. 290.

331 Photograph of Aleister Crowley in old age.

The Secret Chief